

On This Date in Bahá'í Faith

JULY

131 Historical Entries

Generated on October 09, 2025

Table of Contents

- 1** July 1. On this date in 1945, Shoghi Effendi wrote "...the sanity, the justice, the perfect balance of His system can alone accomplish the next step in Man's evolution--the unification of the human race as one family inhabiting this planet."
 - 2** July 1. On this date in 1955, Shoghi Effendi "was very happy indeed to learn of the confirmation of an additional Bahá'í in the Island of Crete" and was "very anxious to know the racial background of the new Bahá'ís...The Guardian is anxious to know if either one of these two are pure Greek stock."
 - 3** July 1. On this date in 1987, `Azízu'lláh Navídí passed away in London. He and his wife, Shamsi, were named Knights of Bahá'u'lláh for their pioneering work in Monte Carlo.
 - 4** July 1. On this date in 1993, the Universal House of Justice responded to an individual who had written inquiring about the degree of personal sacrifice when giving to the Fund.
 - 5** July 1. On this date in 1996, the Universal House of Justice responded to a question "on the provision for Huqúqu'lláh in Bahá'í wills."
 - 6** July 1. On this date in 1998, an introductory letter from the Bahá'í World Center Library was included to supplement 1971 guidelines for the process of pre-publication Review of Bahá'í publications, outlining several principles and observations addressed to Bahá'í authors and Bahá'í publishers.
 - 7** July 1. On this date in 2013, the Universal House of Justice addressed a letter "to the participants in the forthcoming 114 youth conferences throughout the world."
 - 8** July 2. On this date in 1965, the Universal House of Justice sent a letter to the National Spiritual Assembly of the United States titled "House of Justice Defines 'Pioneer' and 'Pioneering'--There Can Be No Question of 'Recalling' a Pioneer from His Field of Service"
-

9 July 2. On this date in 1967, the UHJ wrote "...one of the most important duties of each National Spiritual Assembly is to acquaint leaders of thought and prominent men and women in its country...Such an activity must be carried out with the utmost wisdom, discretion and dignity."

10 July 2. On this date in 1967, the Universal House of Justice sent a letter to all National Spiritual Assemblies regarding a number of themes related to the proclamation of the Bahá'í Faith.

11 July 2. On this date in 1996, the Universal House of Justice wrote "Over many years, a few believers in the United States...have been publicly and privily assailing the institutions of the Cause and generalizing specific accusations of injustice ..."

12 July 2. On this date in 1998, the Universal House of Justice sent a letter to all National Spiritual Assemblies marking the 25th anniversary of the establishment of the International Teaching Centre.

13 July 3. On this date in 1912, "The Agitator" of Wellsboro, Pennsylvania, introduced 'Abdu'l-Bahá and "the Bahá'ís, of whom he is the leader, are said to number 14,000,000 throughout the world."

14 July 3. On this date in 1946, Shoghi Effendi wrote German Bahá'ís noting "our beloved Master foresaw your future would be ... the Faith will spread as never before in Germany, and that the believers of that country will aid in establishing the institutions of Bahá'u'lláh all over Europe."

15 July 3. On this date in 1950, Shua'u'llah Behai died. The eldest grandson of Bahá'u'lláh, Shua Ullah compiled an introduction to the Baha'i faith in the 1940s, the documents of which are published in "A Lost History of the Baha'i Faith: The Progressive Tradition of Baha'u'llah's Forgotten Family."

16 July 3. On this date in 1985, the UHJ wrote the NSA of the US, "Those who have recanted their faith in order to come out of Iran should not receive the impression that after the passage of a year, by simply writing a letter of regret, they would be automatically admitted into the Bahá'í community."

17 July 3. On this date in 1997, the UHJ wrote about the Orthodox Bahá'ís that "They are infected with the spirit of Covenant-breaking...friends should not answer queries from individuals who obviously seek to draw them into the consideration of the spurious claims and logic of the Covenant-breakers."

18 July 3. On this date in 2009, member of the Universal House of Justice Peter Khan gave a talk later published as his "Reflections on the Ridvan 2009 Message."

19 July 4. On this date in 1912, 'Abdu'l-Bahá was asked "Do you feel the excessive heat? Does it affect your health?" to which he replied "I am so absorbed that I feel neither the heat nor the cold. It is all the same to me."

20 July 4. On this date in 1930, Shoghi Effendi completed his translation of the "Kitáb-i-Íqán." Bahá'u'lláh wrote it in 1861, after spending two years studying with Sufi sheikhs in Kurdistan using the name Darvish Muhammad-i-Irani. The "Kitáb-i-Íqán" contains many themes common to Sufi teaching.

21 July 4. On this date in 1947, a letter written on behalf of Shoghi Effendi stated "We cannot be sure of the authenticity of any of the phrases in the Old or the New Testament. What we can be sure of is when such references or words are cited or quoted in either the Quran or the Bahá'í writings."

22 July 4. On this date in 1957, Shoghi Effendi wrote "hail the formation of the historic Regional Spiritual Assembly of the Bahá'ís of Scandinavia and Finland – an event which posterity will acclaim as a landmark of far-reaching significance in the history of the evolution of the Faith of Bahá'u'lláh

23 July 4. On this date in 1964, after three and a half years of construction, the Bahá'í House of Worship in Langenhain, Germany was dedicated. The dedication concluded with a viewing of images of Bahá'u'lláh and the Báb.

24 July 4. On this date in 1983 the UHJ wrote "This generation of Bahá'í youth enjoys a unique distinction. You will live your lives in a period when the forces of history are moving to a climax, when mankind will see the establishment of the Lesser Peace, and during which the Cause of God will play..

25 July 5. On this date in 1938, Shoghi Effendi addressed a letter to North American Bahá'ís titled "Marching Toward Their Goal" stating "internal disintegration and external chaos are being accelerated every day and are inexorably moving towards a climax. The rumblings that must precede ..."

26 July 5. On this date in 1947, Shoghi Effendi wrote "The primary reason for anyone becoming a Bahá'í must of course be because he has come to believe the doctrines, the teachings and the Order of Bahá'u'lláh are the correct thing for this stage in the world's evolution..."

27 July 5. On this date in 1949, Shoghi Effendi gave an individual believer marital advice, stating "perhaps you are not giving your husband enough of your love, physically and spiritually, to keep his interest centred in you...we Bahá'ís, being enlightened and progressive people..."

28 July 5. On this date in 1949, Shoghi Effendi wrote "we, the few who have caught the vision, should not waste our energies beating up and down the paths pursued by humanity ... We should concentrate on the Cause, because it is what is needed to cure the world...."

29 July 5. On this date in 1950, a letter written on behalf of Shoghi Effendi stated that "Naw-Ruz Has Nothing to Do with the Nineteen Day Feast."

30 July 5. On this date in 1956, Shoghi Effendi wrote "It is important that you make contact with pure hearted individuals, gain their confidence, they gain confidence in you, and then gradually teach them. It is better to concentrate on a few, rather than attempt to teach too many at a time."

31 July 5. On this date in 1957, a letter written on behalf of Shoghi Effendi stated "The whole purpose of the Bahá'í administrative bodies at this time is to teach, to increase the membership, to increase the Assemblies and to increase the Groups..."

32 July 5. On this date in 1957, Shoghi Effendi wrote "The believers must be encouraged to teach individually in their own homes. Bahá'u'lláh has enjoined upon the Bahá'ís the sacred obligation of teaching."

33 July 5. On this date in 1960, the Custodians sent a letter to all NSAs on "account of the reaction of the Bahá'í world to Mason Remey's claim" reminding "that acceptance of this baseless claim, and particularly activity in support of it designed to influence others, constitutes a betrayal ..."

34 July 5. On this date in 1978, Ruth Moffett died. She was one of the outstanding traveling speakers for the religion who is known to have aided the founding of Bahá'í communities.

35 July 5. On this date in 1989, Hand of the Cause of God Ugo Giachery died while visiting Samoa.

36 July 5. On this date in 1993, the UHJ published "a selection of extracts ... pertaining to homosexuality. They provide clear summaries of the Bahá'í view of homosexuality and also discuss, in the context of the homosexual affliction, the nature and purpose of man and the spiritual struggles"

37 July 6. On this date in 1935, Shoghi Effendi outlined the requisites of a Bahá'í marriage ceremony.

38 July 6. On this date in 1935, Shoghi Effendi wrote "The dead should be buried with their face turned towards the Qiblih. There is also a congregational prayer to be recited. Besides this there is no other ceremony to be performed."

39 July 6. On this date in 1977, the Universal House of Justice addressed a letter to all the National Spiritual Assemblies addressing the collaboration between Auxiliary Board Members and National and Regional Teaching Committees.

40 July 6. On this date in 2015, the Universal House of Justice was "pleased to present you with three Tablets from the forthcoming volume "Days of Remembrance" in honor of "the first universal observance of the Twin Holy Birthdays of the Bab and Baha'u'llah according to the Badi` calendar."

41 July 7. On this date in 1947, Shoghi Effendi wrote the National Spiritual Assembly of the United States and Canada "that, in view of what Abdu'l-Bahá has said against cremation, the believers should be strongly urged, as an act of faith, to make provisions against their remains being cremated."

42 July 7. On this date in 1949, a letter written on behalf of Shoghi Effendi stated "He does not endorse, however, the circulation of the statement on communism, and considers that if such a document fell into the hands of the wrong people it could cause a great deal of harm..."

43 July 7. On this date in 1954, Shoghi Effendi wrote to Cynthia Olson, who he had named a Knight of Bahá'u'lláh, telling her "that you have received this bounty of becoming a pioneer in a foreign land, to, under all circumstances, remain at your post, and never to become discouraged ..."

44 July 7. On this date in 1960, the Custodians wrote to all of the Hands of the Cause of God concerning "the Remey matter" asking "support the recommendations for immediate expulsion of Mason and announcement of this to the believers."

45 July 7. On this date in 1968, Hand of the Cause of God Hermann Grossmann died. It is unclear whether Grossmann was the addressee of Shoghi Effendi's 1932 letter written to a German Bahá'í in which he referenced the Nazi government.

46 July 7. On this date in 1972, Amatu'l-Bahá Rúhíyyih Khánum flew to the capital city of Windhoek in South West Africa as documented in Violette Nakhjavani's "The Great Safari of Hand of the Cause Rúhíyyih Khánum".

47 July 7. On this date in 1976, the UHJ wrote an individual on his or her "thoughts on the need for Bahá'ís to become involved as may be necessary in political affairs and to participate in activities aimed at the eradication of injustice." The letter concludes ...

48 July 7. On this date in 1993, William McElwee Miller died. His and Earl E. Elder's translation of the Kitáb-i-Aqdas was published by the Royal Asiatic Society in 1961, some thirty years before the Bahá'í Administrative Order's authorized translation in 1992.

49 July 8. On this date in 2008, UNESCO inscribed several Bahá'í holy sites in Haifa and Acre as World Heritage Sites. The acquisition of several of these properties "was made possible by the precipitate flight of the former Arab owners" thanks to transfers from the State of Israel.

50 July 9. On this date in 1850, while the Bábi revolts were in progress in Zanjan and Neyriz, the Báb was publicly executed in Tabriz.

51 July 9. On this date in 1922, William Hoar, Disciple of `Abdu'l-Bahá and one of the first Americans to become a member of the Bahá'í Faith, died of myocarditis six weeks after hearing the news of `Abdu'l-Bahá's death.

52 July 9. On this date in 1939, a letter written on behalf of Shoghi Effendi to an individual believer described the importance of the number nine.

53 July 9. On this date in 1957, Shoghi Effendi said, "It is our duty to redeem as many of our fellow men as we possibly can..the more believers there are to stand forth as beacons in the darkness whenever that time does come, the better; hence the supreme importance of the teaching work at this time.

54 July 10. On this date in 1939, Shoghi Effendi wrote "Abdu'l-Bahá gives no reason whatever why Friday has been chosen as the day of rest in the Bahá'í calendar. He just affirms it."

55 July 10. On this date in 1939, Shoghi Effendi wrote "There is a disagreement among Oriental scholars relative to the exact date of the birth of Muhammad. You should refer to authorities on the subject, such as Sale, whose translation of the Qur'an has become almost classical."

56 July 10. On this date in 1968, Mariette Bolton died. A Canadian who served on the National Spiritual Assembly of Australia and New Zealand as Secretary, she taught the Bahá'í Faith in the Pacific with her husband Stanley Bolton.

57 July 10. On this date in 1969, the number of Continental Board of Counsellors on the Northwest Asia and South America Boards is increased by one each, increasing the total number of Counsellors to 38.

58 July 10. On this date in 1980, the Spiritual Assembly of the Bahá'ís of Iowa City wrote "regarding how to respond to Jews who question 'Abdu'l Baha and Bahá'u'lláh's recorded statements that the Jews crucified Christ."

59 July 10. On this date in 2014, the UHJ wrote "We call upon the Bahá'ís of the East and West to adopt...the provisions that will unite them in the common implementation of the Badí' calendar."

60 July 11. On this date in 1850, the remains of the Báb were removed from the Tabriz, where he had been executed two days previous, and transported to Milan. The remains would subsequently be transported to Tehran, Isfahan, Kirmanshah, Baghdad, Damascus, Beirut and eventually Acre in 1899....

61 July 11. On this date in 1942, Shoghi Effendi wrote "Regarding your question concerning the Jesse from whom Bahá'u'lláh is descended: The Master says in 'Some Answered Questions'...He then identifies this Jesse as the father of David in the following words..."

62 July 12. On this date in 1937, Shoghi Effendi wrote "...should realize, more keenly than ever, your supreme obligation of protecting the body of the Cause from any further injuries and attacks, and of adhering scrupulously and intelligently to the spirit and the principles of the Administration.."

63 July 12. On this date in 1960, Hand of the Cause of God Horace Holley died in Haifa. Horace Holley, as a member of the NSA of the US and the New York Spiritual Assembly, had attempted to gain control of the "New History Society," which Ahmad Sohrab had founded in 1929 with the Chanlers ...

64 July 12. On this date in 1971, the Universal House of Justice wrote all National Spiritual Assemblies marking "the Fiftieth Anniversary of the passing of 'Abdu'l-Bahá and the inception of the Formative Age of the Bahá'í Dispensation."

65 July 12. On this date in 2013, two conferences among a series of 114 youth conferences take place (one in Bridgetown, Barbados, and another in Santiago, Chile). On July 1, 2013, the UHJ addressed a letter "to the participants in the forthcoming 114 youth conferences throughout the world."

66 July 13. On this date in 1910, 'Abdu'l-Bahá addressed a tablet to the "Believers of God in Persia," which was published in "Star of the West" magazine.

67 July 13. On this date in 1964, the Universal House of Justice wrote a letter titled "Teaching the Masses".

68 July 13. On this date in 1967, the UHJ quoted Shoghi Effendi as having said "Birth control, however, when exercised in order to deliberately prevent the procreation of any children is against the spirit of the Law of Bahá'u'lláh, which defines the primary purpose of marriage to be the rearing ..."

69 July 13. On this date in 2005, Kalimat Press emailed the NSA of the U.S. its intention to distribute Abbas Amanat's "Resurrection and Renewal". Kalimat removed this and three other titles from its website as it believed these were the ones the Bahá'í Administration found objectionable.

70 July 13. On this date in 2013, one conference among a series of 114 youth conferences took place (in Chicago, the United States). On July 1, 2013, the UHJ addressed a letter "to the participants in the forthcoming 114 youth conferences throughout the world."

71 July 14. On this date in 1943, Shoghi Effendi wrote "people today are suffering for their own sins of omission and commission. We must help them to see this and to turn their thoughts and acts into the channels divinely prescribed by Bahá'u'lláh."

72 July 14. On this date in 1943, Shoghi Effendi wrote "The crucifixion as recounted in the New Testament is correct. The meaning of the Qur'anic version is that the spirit of Christ was not crucified. There is no conflict between the two."

73 July 14. On this date in 1945, Shoghi Effendi posthumously named Siyyid Mustafá Rúmí a Hand of the Cause.

74 July 14. On this date in 1947, Shoghi Effendi addressed a letter to the United Nations Special Committee on Palestine, wherein he stated "The Jews alone offer somewhat of a parallel to the attachment which the Baha'is have for this country" and that "The Baha'i Faith is entirely non-political and

75 July 14. On this date in 1949, Shoghi Effendi wrote "The success of the European work is almost startling, and shows that alas, suffering is the plough which seems to best and quickest turn up the soil of men's spirits and make them fertile. Before the war it is doubtful if such rapid results ..."

76 July 15. On this date in 1912, 'Abdu'l-Bahá said "If a religion be the cause of hatred and disharmony, it would be better for it not to exist than to exist...Where a reformer comes out hating his opponent, one might as well distrust that reform from the start."

77 July 15. On this date in 1932, Bahíyyih Khánum died. The only daughter of Bahá'u'lláh and his first wife Ásíyih, when Bahá'u'lláh died in 1892, she was the only member of her family to support her full brother, 'Abdu'l-Bahá, in his power struggle with their half-brother Mírzá Muhammad 'Alí.

78 July 15. On this date in 1947, Shoghi Effendi wrote "People must just accept the fact that women are not eligible to the International House of Justice...be known in the future, we can only accept, believing it is right, but not able to give an explanation calculated to silence an ardent feminist!"

79 July 15. On this date in 1950, Shoghi Effendi wrote "Inform friends that Ruhi, his mother, with Ruha, his aunt, and their families, not content with years of disobedience and unworthy conduct, are now showing open defiance. Confident that exemplary loyalty of American believers will sustain me ..."

80 July 15. On this date in 1956, a letter written on behalf of Shoghi Effendi stated "He hopes you will be guided and confirmed in your work, so many souls may find eternal life, through your selfless services. It is important that you make contact with pure hearted individuals, gain their ..."

81 July 15. On this date in 1961, a court in Turkey declared that the Bahá'í Faith was a "Tarighat". In 1905, 'Abdu'l-Bahá wrote the sultan a letter protesting that his followers refrain from involvement in partisan politics and that his tariqa had guided many Americans to Islam.

82 July 15. On this date in 2011, Peter Khan, former member of the UHJ, died. The son of Fazel "Frank" Khan and brother of Joy Vohradsky, both of whom served on the NSA of Australia, the Khans were the first Muslim family in Australia to convert to the Bahá'í Faith, doing so in 1948.

83 July 16. On this date in 1924, British Baha'is were informed "the progress of the Cause among the Kadiani sect in India is quite surprising and two of their chief leaders have not only become Bahá'ís, but have started an admirable little weekly, I think, through which they hope to bring many of ..

84 July 16. On this date in 1961, the Hands of the Cause of God in the Holy Land addressed a letter to all National Spiritual Assemblies concerning the "punishment of deprivation of voting rights."

85 July 16. On this date in 1993, an individual wrote the UHJ "expressing your concern over the wearing of long hair and earrings by some of the students of the . . . School, and conveying your view that the School should enforce Bahá'í standards as a condition for enrollment."

86 July 17. On this date in 1919, the Globe and Commercial Advertiser of New York published an interview of 'Abdu'l-Baha by Marion Weinstein titled "Delcares Zionists Must Work With Other Races," later published in Star of the West, vol. 10, issue 10.

87 July 17. On this date in 1932, Shoghi Effendi wrote a letter to North American Bahá'ís, which became the last entry in his work "Bahá'í Administration". The letter notes "The Greatest Holy Leaf, the well-beloved and treasured Remnant of Bahá'u'lláh entrusted to our frail and unworthy hands by ..."

88 July 17. On this date in 1937, Shoghi Effendi wrote "Every Bahá'í, no matter how poor...his spiritual progress as a believer in the World Order of Bahá'u'lláh will largely depend upon the measure in which he proves, in deeds, his readiness to support materially the Divine institutions of his Faith.

89 July 17. On this date in 2003, David Kelly, a Bahá'í, was found dead from an apparent suicide, two days after appearing before a parliamentary Foreign Affairs Select Committee. He was a prime source for the false information of Iraq's purported possession of weapons of mass destruction.

90 July 17. On this date in 2013, the UHJ announced "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque."

91 July 20. On this date in 1940, in the midst of World War II, Shoghi Effendi sent a cable to North American Bahá'ís calling it the "essential prerequisite (to) world reunification moving (to its) appointed climax."

92 July 21. On this date in 1847, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, was born.

93 July 21. On this date in 1848, Mullá Husayn-i-Bushru'i (who in 1844 had become the first person to become a follower of the Báb), under instructions from the Báb, unfurled a Black Standard in Mashhad, fulfilling an Islamic prophecy, and began a march with other Bábís.

94 July 21. On this date in 1875, Agnes Baldwin Alexander, later named a Hand of the Cause God, was born in Honolulu.

95 July 21. On this date in 1907, Ahmad Esphahani translated 'Abdu'l-Bahá's letter to Saichiro Fujita about Japan that "One will encounter a little difficulty in the beginning of the establishment of the Cause of God in that country, but later it will become very easy....There are prophecies"

96 July 21. On this date in 1940, Shoghi Effendi wrote of the pending World War II as "essential pre-requisite to world unification" adding " The Divinely-appointed Plan must and will likewise pursue undeflected its predestined course. Time is pressing."

97 July 21. On this date in 1968, the UHJ wrote "the revelation of the Manifestation of God is the standard for all knowledge, and scientific statements and theories, no matter how close they may come to the eternal principle proclaimed by God's Messenger, are in their very nature ephemeral"

98 July 22. On this date in 1943, Shoghi Effendi wrote "Regarding the four and twenty elders: The Master, in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five others are."

99 July 22. On this date in 1965, Hand of the Cause of God Leroy C. Loas died in Haifa. He had served as a member of the NSA of the U.S., a member of the International Bahá'í Council, and a Custodian. He also accompanied Shoghi Effendi for the visit of Israeli President Yitzhak Ben-Zvi and

100 July 22. On this date in 2000, "The Jamaica Gleaner" carried an article titled "Female leaders, a must," about the role of women in the Bahá'í Faith, with no mention of their prohibition from the Universal House of Justice.

101 July 23. On this date in 1984, the UHJ wrote "withdrawal of consent by one or more of the parents prior to a Bahá'í marriage...the marriage cannot take place...."

102 July 23. On this date in 1995, the NSA of the US stated "Most disappointing was that you attribute this to "spin doctoring" done by the National Spiritual Assembly on the May 19, 1994 letter of the Universal House of Justice, in order to make a more favorable impression."

103 July 23. On this date in 2006, the NSA of the UK wrote "that Bahá'í Books UK and its agents will cease to distribute books and other items marketed by Kalimat Press with immediate effect...a number of titles published by Kalimat Press....contain matter inimical to the best interests of the Faith."

104 July 24. On this date in 1940, James Francis Brittingham died in New York City. An early American Bahá'í and husband of Disciple of 'Abdu'l-Bahá Isabella D. Brittingham, he converted after attending a course of "Truth Seeker" classes taught by Ibrahim George Kheiralla in New York City in 1898.

105 July 24. On this date in 1943, Shoghi Effendi wrote Melba King, the first Eskimo to become a Bahá'í, "Abdul-Baha was most anxious that the Eskimo people should be taught the Message of this New Day ... you, a member of that race, have arisen to spread these teachings."

106 July 24. On this date in 1953, Shoghi Effendi wrote "So far as non-Bahá'ís affiliating with the Bahá'í Faith is concerned, either a person becomes a Bahá'í and accepts Bahá'u'lláh as the divine Manifestation for this day, or he does not...and the present Administrative Order..."

107 July 25. On this date in 1946, Shoghi Effendi wrote German Bahá'ís "that it is all right during this year to permit the formation of local assemblies." On February 11, 1934, Shoghi Effendi had written a German Bahá'í concerned about the Nazi regime, "And there is every reason to believe"

108 July 25. On this date in 1984, the UHJ wrote "The principle of the equality between women and men, like the other teachings of the Faith, can be effectively and universally established among the friends when it is pursued in conjunction with all the other aspects of Bahá'í life."

109 July 25. On this date in 2006, the UHJ wrote "....Huqúqu'lláh is set out in the Kitáb-i-Aqdas, and it is offered to the Head of the Faith, now the House of Justice... At this time the House of Justice sees no need to present information on Huqúqu'lláh accounts to external audiences..."

110 July 26. On this date in 1912, 'Abdu'l-Bahá traveled to Dublin, New Hampshire, where he stayed at the Dublin Inn for three weeks. In 2012, the Dublin Inn was purchased and donated to the national Bahá'í community by Gisu Mohadjer Cook, daughter of Rahmatu'lláh Muhájir.

111 July 26. On this date in 1960, the Hands of the Cause of God sent a cable to all the National Spiritual Assemblies announcing "Mason Remey (a) Covenant-breaker expelled (from the) Faith."

112 July 26. On this date in 1994, the UHJ announced the visit of the President of the Seychelles to the BWC with his family, including his father-in-law, Abdul Rahman Zarqani, a Knight of Bahá'u'lláh for the Seychelles islands.

113 July 27. On this date in 1927, Queen Marie of Romania cabled Shoghi Effendi from Sinaia Palace "Grateful thanks you and all yours with whom I feel spiritually so closely in touch."

114 July 27. On this date in 1972, "His Majesty King Motlot-lehi Moshoeshe II received Amatu'l-Bahá in an audience at which tea was served. His Majesty is a highly educated young man brought up mostly in England, much loved by the people of Lesotho."

115 July 27. On this date in 2000, the Universal House of Justice addressed a letter "to the Friends Gathered at the Youth Congress in the Dominican Republic" wherein it is stated "advancing the process of entry by troops will remain the focus of the global Plans that will carry the Bahá'í community t

116 July 28. On this date in 1920, Shoghi Effendi, a student at Oxford, wrote a letter to Florence Breed, wife of Ali Kuli Khan and mother of Marzieh Gail, outlining his educational ambitions at Balliol College, to study "with eminent professors and Orientalists," noting alumni who were Imperialists.

117 July 28. On this date in 1936, Shoghi Effendi stated "The number nine which in itself is the number of perfection is considered by the Bahá'ís as sacred because it is symbolic of the perfection of the Bahá'í Revelation which constitutes the ninth in the line of existing religions...These religions

118 July 28. On this date in 1936, Shoghi Effendi stated "the Qur'an, which book is more authentic than the Bible...The Bible is not wholly authentic, and in this respect is not to be compared with the Qur'an, and should be wholly subordinated to the authentic writings of Bahá'u'lláh."

119 July 28. On this date in 1936, Shoghi Effendi wrote an individual "here is a Tablet from Abdul-Bahá in which He definitely states that the membership of the Universal House is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future."

120 July 28. On this date in 1944, Shoghi Effendi cabled Indian Bahá'ís "Urge hasten translation publication "New Era" (into) languages recently chosen. Kindly mail hundred copies each as soon as published." However, since its initial publication, "New Era" has been significantly edited.

121 July 28. On this date in 1950, Shoghi Effendi stated "In accepting Bahá'u'lláh you have accepted Christ in His appearance as the Father, as He Himself so clearly foretold. The Catholic Church does not believe this; on the contrary, it still awaits the return of Christ...."

122 July 28. On this date in 1966, the UHJ stated "But no publisher has the right to alter or change an author's manuscript without his knowledge and consent." Many Bahá'í books have had significant edits, deletions, and additions since their authors' deaths for various reasons.

123 July 29. On this date in 1946, Shoghi Effendi wrote German Bahá'ís "that the subject of the Bahá'í work in Esperanto in Germany is a matter for you to take up with the National Spiritual Assembly; we Bahá'ís do not claim Esperanto will be the auxiliary language of the future."

124 July 29. On this date in 1974, the UHJ wrote "It is true that 'Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century...It is apparent that the disintegration of the old order is accelerating..."

125 July 29. On this date in 1974, the Universal House of Justice admitted "It is true that Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century...world unity, which, as Abdu'l-Bahá assures us, will, in this century, be securely established."

126 July 29. On this date in 1974, the Universal House of Justice quoted Shoghi Effendi as having said "'...All we know is that the Lesser and the Most Great Peace will come....all we know is that mankind must suffer and be punished sufficiently to make it turn to God.'"

127 July 29. On this date in 1980, Adelbert Mühlischlegel died. Born on June 16, 1897, he became a Bahá'í in 1920, translated Bahá'í literature and served as a member of the National Spiritual Assembly of Germany. He was appointed a Hand of the Cause by Shoghi Effendi in February 1952.

128 July 29. On this date in 1998, Oothout Zabriskie Whitehead, known as "O.Z." or "Zebby", an American film and stage actor who authored several volumes of biographical sketches of early members of the Bahá'í Faith, died in Dublin, Ireland.

129 Baha'i History - July 8. On this date in 1970, the Universal House of Justice wrote that "a Baha'i who continues to believe in Baha'u'llah cannot withdraw from the Baha'i Community. While he believes in this Revelation he is subject to its laws."

130 Baha'i History - July 8. On this date in 1985, the UHJ wrote several NSAs addressing "a letter from the non- Bahá'í husband of a Bahá'í questioning the justice of the removal of administrative rights from Bahá'ís who deny their faith in order to leave Iran by official routes."

131 Bahá'í History - July 8. On this date in 1993, the Universal House of Justice wrote an individual, answering "questions on the law of Huqúqu'lláh."

July 1. On this date in 1945. Shoghi Effendi wrote "...the sanity, the justice, the perfect balance of His system can alone accomplish the next step in Man's evolution--the unification of the human race as one family inhabiting this planet."

submitted4 months agobyA35821363

July 1. On this date in 1945. Shoghi Effendi [wrote](#) "...the sanity, the justice, the perfect balance of His system can alone accomplish the next step in Man's evolution--the unification of the human race as one family inhabiting this planet."

[2282](#). He is always pleased to see enlightened and capable young people embrace the Cause, because the world of the near future naturally belongs to them and the heavy responsibilities of that future must needs fall on their shoulders. They cannot find a pattern to work by comparable to that which Bahá'u'lláh has given to the world in this age; the sanity, the justice, the perfect balance of His system can alone accomplish the next step in Man's evolution--the unification of the human race as one family inhabiting this planet.

(1 July 1945 to an individual believer)



Comments

July 1. On this date in 1955, Shoghi Effendi "was very happy indeed to learn of the confirmation of an additional Bahá'í in the Island of Crete" and was "very anxious to know the racial background of the new Bahá'ís...The Guardian is anxious to know if either one of these two are pure Greek stock.

submitted 4 months ago by A35821363

July 1. On this date in 1955, Shoghi Effendi [wrote](#) that he "was very happy indeed to learn of the confirmation of an additional Bahá'í in the Island of Crete" and was "very anxious to know the racial background of the new Bahá'ís in these new areas. I am wondering therefore if you could let me know what the nationality is of the first new Bahá'í in Crete, as well as this second Bahá'í. The Guardian is anxious to know if either one of these two are pure Greek stock."

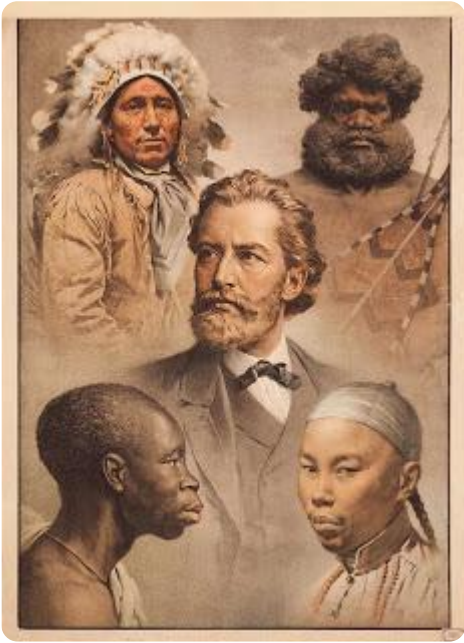
[1 July 1955](#)

Dear Bahá'í Friends:

The beloved Guardian was very happy indeed to learn of the confirmation of an additional Bahá'í in the Island of Crete.

The Guardian is very anxious to know the racial background of the new Bahá'ís in these new areas. I am wondering therefore if you could let me know what the nationality is of the first new Bahá'í in Crete, as well as this second Bahá'í.

The Guardian is anxious to know if either one of these two are pure Greek stock....



Comments

July 1. On this date in 1987, `Azízu'lláh Navídí passed away in London. He and his wife, Shamsi, were named Knights of Bahá'u'lláh for their pioneering work in Monte Carlo.

submitted4 months ago by A35821363

July 1. On this date in 1987, [`Azízu'lláh Navídí](#) passed away in London. He and his wife, Shamsi, were named Knights of Bahá'u'lláh for their pioneering work in Monte Carlo.

What has always struck me about the designation of Knights of Bahá'u'lláh is the arbitrariness with which the "virgin territories" were defined. For example, the [Cook Islands](#) and [Tonga Island](#), both part of the [Realm of New Zealand](#) have distinct sets of Knights, while [Niue](#) and the [Chatham Islands](#), also part of the [Realm of New Zealand](#), are Knightless.

Several islands off the coast of Alaska have distinct Knights, like [Baranof Island](#), Kodiak Island, and the [Aleutian Islands](#). Yet other Alaskan islands, like the [Pribilof Islands](#) are Knightless.

The Brazilian state of [Amapá](#) has its own Knights (for [Portuguese Guiana](#)), while the other [Brazilian states](#) are Knightless.

Crete and Rhodes have Knights distinct from the Knights of mainland Greece, yet other Greek islands, like Santorini and Samos, are Knightless.

Key West has its own Knight, yet the other Florida Keys are Knightless.

Tiny islands, like Grand Manan, have their own Knights. St. Thomas Island has its own Knight, yet the remaining Leeward Islands have one set of Knights, representing numerous politically and geographically independent islands. Similarly, the Windward Islands have one set of Knights, representing numerous politically and geographically independent islands.



Comments

July 1. On this date in 1993, the Universal House of Justice responded to an individual who had written inquiring about the degree of personal sacrifice when giving to the Fund.

submitted 4 months ago by A35821363

July 1. On this date in 1993, the Universal House of Justice [responded](#) to an individual who had written inquiring about the degree of personal sacrifice when giving to the Fund.

[Personal Sacrifice in Giving to the Fund](#)

1 JULY 1993

To an individual Bahá'í

Dear Bahá'í Friend,

The Universal House of Justice was touched to receive your letter of 11 June 1993 which evinces such devotion to the Cause of God. It has asked us to send you the following reply.

The House of Justice has never gone to the extreme of telling the friends that now is the time to give their long-range savings to the Fund. It sets forth the needs of the Cause, and calls upon the believers to sacrifice, but the degree and manner of his sacrifice depends on each believer's own faith and good judgment in light of his responsibilities. Again and again in His Writings Bahá'u'lláh emphasizes the need for moderation in all things, and He upholds the importance of using wisdom in all we do and say.

Devoted believers in every age have found it challenging to decide how much of their worldly wealth they should give to the Cause of God, and how much they should use to meet their many responsibilities of life, such as educating their children, preparing for their old age so that they will not be a burden on others, and so forth. You will recall the story of the Muslim who asked Muḥammad whether he should tie up his camel or trust in God

that it would not run away. Muḥammad's answer was that he should tie up the camel and trust in God! In this Dispensation, by the institution of Ḥuqúqu'lláh, Bahá'u'lláh has provided us with a measure. We are all obliged to pay that portion of our savings that is God's Right. What remains thereafter is ours to use at our own discretion, for the promotion of the work of the Cause and for helping others less fortunate than ourselves.

In the Hidden Words Bahá'u'lláh revealed:

O My Servant! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.[3]

Furthermore, in the twelfth Glad-Tidings He stated:

The most despised of men in the sight of God are those who sit idly and beg. Hold ye fast unto the cord of material means, placing your whole trust in God, the Provider of all means. When anyone occupieth himself in a craft or trade, such occupation itself is regarded in the estimation of God as an act of worship; and this is naught but a token of His infinite and all-pervasive bounty.[4]

Thus to earn a livelihood is a spiritual obligation, and one should not consciously place oneself in a position where one would have to beg others for material support.

It is against this background of responsibility for oneself and one's family that each person must estimate the degree to which he or she can sacrifice for the Funds of the Faith. The range of options and decisions that the believers can make regarding the management of their personal finances without jeopardizing their future security are great, and can only be evaluated by each individual.

The House of Justice asks us to assure you of its prayers at the Sacred Threshold that you may be assisted with divine guidance and confirmations in all your devoted services on behalf of the Faith of Bahá'u'lláh.

With loving Bahá'í greetings, DEPARTMENT OF THE SECRETARIAT

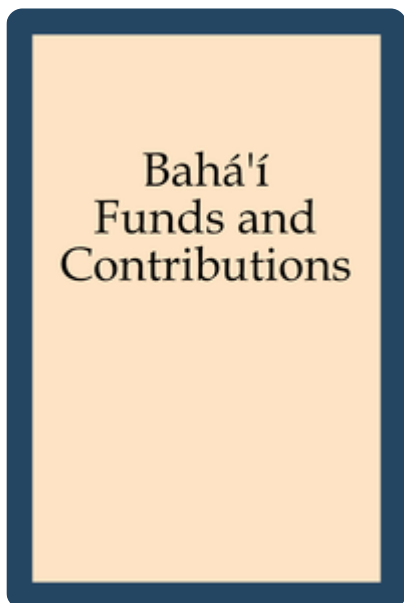
Notes

1.↑ MUHJ, no. 18.4.

2.↑ ADJ, ¶178 (2006)

3.↑ HW, Persian, no. 82.

4.↑ TB, p. 26.



Comments

[–][deleted]0 points1 point2 points4 months ago(0 children)

One of the former members of Universal House of Justice (conferred minor infallibility to them by Baha'u'llah), late Mr. Nakhjavani, has also talked about personal sacrifice long time ago for the ARK project:

Please listen, and watch very carefully: <https://youtu.be/gZG0Zprpgp0?si=ell732xRbOOn8ETm>

July 1. On this date in 1996, the Universal House of Justice responded to a question "on the provision for Huqúqu'lláh in Bahá'í wills."

submitted4 months agobyA35821363

July 1. On this date in 1996, the Universal House of Justice [responded](#) to a question "on the provision for Huqúqu'lláh in Bahá'í wills."

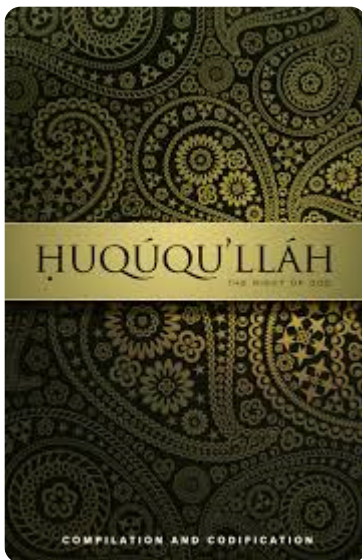
74. "Your ... question centers on the provision for Huqúqu'lláh..."

Your ... question centers on the provision for Huqúqu'lláh in Bahá'í wills. Your understanding that the obligation to pay Huqúqu'lláh arises during one's lifetime and is normally to be carried out with lifetime giving is correct, although at the same time it is true that there may be cases where a believer dies without having made provision in his or her will for payment of the unpaid portion of Huqúqu'lláh, if any. The event of death does not remove from a believer the obligation to pay Huqúqu'lláh. Whatever portion is due to be paid is therefore a debt due from the believer's estate at the time of his or her death. The cost of the funeral and burial, the payment of the debts of the deceased, and the payment of whatever portion of Huqúqu'lláh remains due are prior charges on the estate which must be met before arriving at the amount of the property which has to be divided in accordance with the provisions of the law of inheritance. Thus, whether or not a person makes a will or, having made a will, whether he or she makes provision in it for the payment of Huqúqu'lláh, the Huqúqu'lláh should be paid, like all debts, before the rest of the estate is divided.

In light of this, it is certainly advisable for a believer to make the necessary arrangements for payment of Huqúqu'lláh prior to his or her death, in order to avoid complications or confusions which could arise. It should be noted that the question of a legal wording to include provision in a will for the payment of Huqúqu'lláh after a believer has died is dependent upon so many factors, that it would be preferable to seek legal advice so that wording which is appropriate and in accordance with the laws governing inheritance can

be used. Obviously, unless the believer leaves a clear accounting of his or her property and payment of Huqúqu'lláh to date, if any, it will not be possible for anyone to calculate accurately what remains to be paid at the time of death. While the application of the principles involved in payment of Huqúqu'lláh may well require subsidiary legislation by the House of Justice in the future, at the present time it falls to the executor or administrator of an estate to apply them to the extent possible, using his or her best judgment and taking into account the information available. Finally, while the payment of Huqúqu'lláh is each individual's own responsibility, a believer may be referred to the nearest Representative of the Trustee of Huqúqu'lláh, who could advise him or her in the light of any specific circumstances.

(1 July 1996, written on behalf of the Universal House of Justice to an individual believer)



Comments

July 1. On this date in 1998, an introductory letter from the Bahá'í World Center Library was included to supplement 1971 guidelines for the process of pre-publication Review of Bahá'í publications, outlining several principles and observations addressed to Bahá'í authors and Bahá'í publishers.

submitted4 months agobyA35821363

July 1. On this date in 1998, an [introductory letter](#) from the Bahá'í World Center Library was included to supplement [1971 guidelines](#) (also [here](#)) for the process of pre-publication Review of Bahá'í publications, outlining several principles and observations addressed to Bahá'í authors and Bahá'í publishers.



Comments

July 1. On this date in 2013, the Universal House of Justice addressed a letter "to the participants in the forthcoming 114 youth conferences throughout the world."

submitted4 months ago by A35821363

July 1. On this date in 2013, the Universal House of Justice [addressed a letter](#) "to the participants in the forthcoming 114 [youth conferences](#) throughout the world."

The Universal House of Justice 1 July 2013

To the participants in the forthcoming 114 [youth conferences](#) throughout the world

Dearly loved Friends,

When the exalted figure of the Báb, aged just twenty-five, arose to deliver His revolutionizing message to the world, many among those who accepted and spread His teachings were young, even younger than the Báb Himself. Their heroism, immortalized in all its dazzling intensity in [The Dawn-Breakers](#), will illumine the annals of human history for centuries to come. Thus began a pattern in which every generation of youth, drawing inspiration from the same [divine impulse](#) to cast the world anew, has seized the opportunity to contribute to the latest stage in the unfolding process that is to transform the life of humankind. It is a pattern that has suffered no interruption from the time of the Báb to this present hour.

The lifelong exertion and sacrifice of your spiritual forebears did much to establish the Faith in diverse lands and to hasten the appearance of a global community of purpose. Though the tasks that lie before you are not the same as theirs, the responsibilities with which you are entrusted are no less vital. After many a decade, the world-embracing labours of this far-flung community to obtain a more adequate understanding of the Revelation of Bahá'u'lláh and to apply the principles it enshrines have culminated in the emergence of a potent framework for action, refined through experience. You are fortunate to be familiar with its methods and approaches now so well established. Through per-

severance in their implementation, many of you will already have seen for yourselves signs of the [society-building power of the divine teachings](#). At the conference you attend, you are being invited to consider the contribution that can be made by any young person who wishes to answer Bahá'u'lláh's summons and help to release that power. To assist you, a number of themes have been identified for you to explore, beginning with looking at your current time of life.

Across the world are to be gathered, in scores of [youth conferences](#) sharing the same aim, tens of thousands who have much in common. Although your realities are shaped by a broad diversity of circumstances, yet a desire to bring about constructive change and a capacity for meaningful service, both characteristic of your stage of life, are neither limited to any race or nationality, nor dependent upon material means. This bright period of youth you share is experienced by all—but it is brief, and buffeted by numerous social forces. How important it is, then, to strive to be among those who, in the words of 'Abdu'l-Bahá, ["plucked the fruit of life"](#).

With this in mind, we are delighted that so many of you are already engaged in service by conducting [community-building activities](#), as well as by organizing, coordinating, or otherwise administering the efforts of others; in all of these [endeavours](#) you are taking an increasing level of responsibility upon your shoulders. Not surprisingly, it is your age group that is gaining the most experience at aiding [junior youth](#), and [children](#) too, with their moral and spiritual development, fostering in them capacity for collective service and true friendship. After all, aware of the world which these young souls will need to navigate, with its pitfalls and also its opportunities, you readily appreciate the importance of spiritual strengthening and preparation. Conscious, as you are, that Bahá'u'lláh came to transform both the inner life and external conditions of humanity, you are assisting [those younger than yourselves](#) to refine their characters and prepare to assume responsibility for the well-being of their communities. As they enter [adolescence](#), you are helping them to enhance their power of expression, as well as enabling a strong moral sensibility to take root within them. In so doing, your own sense of purpose is becoming more clearly defined as you heed Bahá'u'lláh's injunction: ["Let deeds, not words, be your adorning."](#)

To follow a path of service, [whatever form one's activity assumes](#), requires faith and tenacity. In this connection, the [benefit of walking that path in the company of others](#) is immense. Loving fellowship, mutual encouragement, and [willingness to learn together](#) are natural properties of any group of youth sincerely striving for the same ends, and should also characterize those essential relationships that bind together the components of society. Given this, we hope the bonds you develop through association with other confer-

ence participants will prove abiding. Indeed, long after the gatherings close, may these ties of friendship and common calling help keep your feet firm.

The possibilities presented by [collective action](#) are especially evident in [the work of community building](#), a process that is gaining momentum in many [a cluster](#) and in neighbourhoods and villages throughout the world that have become centres of intense activity. [Youth](#) are often at the forefront of the work in these settings—not only [Bahá'í youth](#), but those of like mind who can see the positive effects of what the Bahá'ís have initiated and grasp the underlying vision of unity and spiritual transformation. In such places, the imperative to share the Revelation of Bahá'u'lláh with receptive hearts and explore the implications of His message for today's world is keenly felt. When so much of society invites passivity and apathy or, worse still, encourages behaviour harmful to oneself and others, a conspicuous contrast is offered by those who are enhancing the capacity of a population to cultivate and sustain a spiritually enriching pattern of community life.

Yet, although many admire your dynamism and ideals, the true significance of these endeavours is less apparent to the world at large. You, however, are aware of your part in a mighty, transforming process that will yield, in time, [a global civilization](#) reflecting the oneness of humankind. You know well that the habits of mind and spirit that you are nurturing in yourselves and others will endure, influencing decisions of consequence that relate to marriage, family, study, work, even where to live. Consciousness of this broad context helps to shatter the distorting looking glass in which everyday tests, difficulties, setbacks, and misunderstandings can seem insurmountable. And in the struggles that are common to each individual's spiritual growth, the will required to make progress is more easily summoned when one's energies are being channelled towards a higher goal—the more so when one belongs to a community that is united in that goal.

All these thoughts are openings to an inclusive and ever-expanding conversation that will extend through the conferences and well beyond them as you engage many others in earnest discussions that lift the heart and awaken the mind to the possibilities of what could be. Drawing upon your collective experience will further enrich your deliberations. At this propitious time, our hearts will be with you, and as each conference concludes, we will eagerly look to see what will follow. For every gathering we will entreat the Almighty to bestow upon its participants a measure of His boundless grace, knowing, as you do, that divine assistance is promised to all those who arise to serve humankind in response to the galvanizing call of Bahá'u'lláh.

[signed: The Universal House of Justice]



**PREPARATION
NIGHT**
MELBOURNE, AUSTRALIA

Comments

July 2. On this date in 1965, the Universal House of Justice sent a letter to the National Spiritual Assembly of the United States titled "House of Justice Defines 'Pioneer' and 'Pioneering'--There Can Be No Question of 'Recalling' a Pioneer from His Field of Service"

submitted 4 months ago by A35821363

July 2. On this date in 1965, the Universal House of Justice sent [a letter](#) to the National Spiritual Assembly of the United States titled "House of Justice Defines 'Pioneer' and 'Pioneering'--There Can Be No Question of 'Recalling' a Pioneer from His Field of Service"

[1937. House of Justice Defines "Pioneer" and "Pioneering"--There Can Be No Question of "Recalling" a Pioneer from His Field of Service](#)

"From the Bahá'í point of view it is quite clear that a pioneer can be likened to neither an employee nor a minister....

"...We wish to share with you the following points of fundamental importance.

"1. The Secretary of the beloved Guardian wrote to the National Spiritual Assembly of India and Burma, on his behalf, on August 12, 1944:

'Regarding the question of paid teachers: As we have no clergy or priests there is no paid career open to Bahá'í teachers. This, however, does not mean that teachers going out to spread the Faith, and unable to support themselves, should not receive money from the National Spiritual Assembly or a Local Assembly. At present it would be quite impossible to spread the Cause if those who arise to serve it as teachers or pioneers were not given financial assistance. All must realize, however, that the moneys they receive are only to enable them to fulfil their objectives, and that they cannot consider themselves perman-

ently entitled to be supported by the Cause. In America the pioneers have made every effort to establish themselves in some position in the place they have gone to settle in, and thus be freed from the necessity of drawing further upon Bahá'í Funds.'

"and to the British National Spiritual Assembly on May 29, 1946:

'Pioneers who volunteer for work, if they are not able to support themselves, should be supported by the National Fund until they either find work or their task is completed.

'Likewise, travelling teachers should be assisted financially to carry out the 'projects' assigned to them. The friends should not for a moment confuse this type of support with the creation of a paid clergy. Any Bahá'í can, at the discretion of the N.S.A., receive this necessary assistance, and it is clearly understood it is temporary and only to carry out a specific plan.

'Bahá'u'lláh Himself has not only enjoined on every one the duty of teaching His Faith, but stated if you cannot go yourself, to send someone in your stead.'

"and in a letter to Mr. Loas, Chairman of your own National Teaching Committee, on March 5, 1934:

'Concerning the abolition of the institution of paid national teachers, the Guardian wishes to re-affirm his former statements on this matter, and to stress once more that great care be taken to avoid the difficulties and the misunderstandings which in former days had caused so much trouble among the friends. The main point to be emphasized in this connection is that of making the teaching of the Cause not the work of a limited group but the chief duty and responsibility of every Bahá'í. This is why no salaried teachers should any longer exist. But occasionally to defray the expenses of a teaching trip of a certain Bahá'í, particularly when it is done spontaneously, can do no harm to the Cause. Such an action, provided it is done with care and only when circumstances make it necessary, constitutes no violation of the principles already referred to. The danger in all activities of this nature is to give the impression that the teaching of the Cause is an institution, depending on the support of paid teachers. Those who willingly and with utmost detachment arise to promote the Cause should, undoubtedly, be helped in every way. But they have no claim whatever on the financial help which some friends may freely choose to extend to them.'

"2. As stated in our circular letter to all National Spiritual Assemblies engaged in teaching work among the masses, dated 25th June, 1964: '...no Bahá'í teacher anywhere should

consider himself as permanently employed by the Faith. We do not have in the Cause of God any paid career open to Bahá'í teachers....' 'Likewise, when pioneer projects are envisaged, it must be made clear to the pioneer that he must make every effort to establish himself in some position in his pioneering post and thus become freed from the necessity of drawing further on Bahá'í funds.'

"3. The duties of teaching and pioneering are enjoined upon all believers. There are no special categories of believers for these functions. Any Bahá'í who spreads the Message of Bahá'u'lláh is a teacher, any Bahá'í who moves to another area to spread the Faith is a pioneer.

"4. The duty of the Assembly to give financial assistance to a believer who cannot support himself is a general one, and is in no way limited to those who may perform specific services for the Faith.

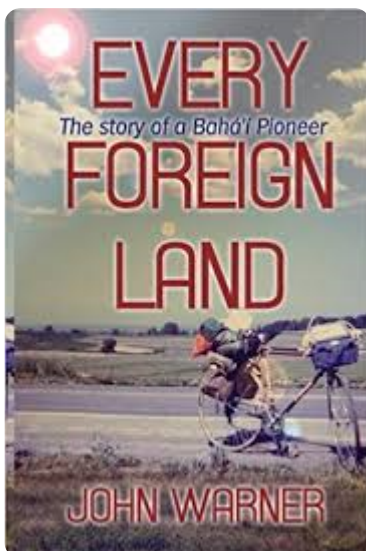
"5. No special training is required for a pioneer. A believer who leaves his home spontaneously and goes to teach the Faith elsewhere without consulting anybody is as much a pioneer as one who goes after consultation with the committee responsible. This is a matter of principle, no matter how desirable it may be that all prospective pioneers first consult to ensure the best use of their services.

"6. Similarly, there can be no question of 'recalling' a pioneer from his field of service. If a committee is providing a pioneer with financial assistance it can terminate this assistance whenever it judges it right and proper, in which case it would, in all justice, offer the pioneer his travel expenses to return to his home or to go to some place where he could earn his living--but this is quite different in principle from recalling the pioneer. In many instances the pioneer's intention when going to his chosen goal is to put his roots down and make it his home.

"7. A pioneer who goes to the area of jurisdiction of another National Spiritual Assembly comes under the authority of that Assembly, and the National Spiritual Assembly of the United States ceases to have any authority over him. The matter of financial assistance to such a pioneer, should he need it, is arranged on a basis of expediency. Usually, for simplicity's sake, the National Assembly of origin continues to give assistance direct to the pioneer concerned until he becomes self-supporting or until his own National Spiritual Assembly is able to take over the responsibility. As far as the matter of control is concerned, it would be quite in order and perfectly legal to arrange for the pioneer to receive his budget without having any contact whatsoever with the United States National Spiritual Assembly.

"8. A pioneer has no special administrative status except in the case where he goes to a new area where there are no Bahá'ís. He then usually remains the channel of communication between the new Bahá'í group, as it is formed, and the National Committee in charge, until such time as a Local Spiritual Assembly is formed. At that point his special status ceases altogether. Any services he may perform in advising or teaching the new believers spring from the fact that he is an older believer, and not from his being a pioneer. Many pioneers who go to places where Bahá'ís of long standing already live often receive the counsel and spiritual support of the older native believers rather than vice-versa. Similarly there is no special significance in the dwelling of a pioneer--it frequently happens that the homes of some of the new believers, being less cramped than the quarters of the pioneer, are the places used for meetings of the community."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of the United States, July 2, 1965)



Comments

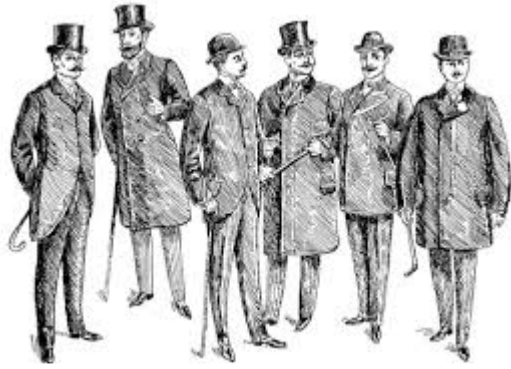
July 2. On this date in 1967, the UHJ wrote "...one of the most important duties of each National Spiritual Assembly is to acquaint leaders of thought and prominent men and women in its country...Such an activity must be carried out with the utmost wisdom, discretion and dignity."

submitted4 months agobyA35821363

July 2. On this date in 1967, the Universal House of Justice [wrote](#) "...one of the most important duties of each National Spiritual Assembly is to acquaint leaders of thought and prominent men and women in its country with the fundamental aims, the history and the present status and achievements of the Cause. Such an activity must be carried out with the utmost wisdom, discretion and dignity."

[1832](#). ...one of the most important duties of each National Spiritual Assembly is to acquaint leaders of thought and prominent men and women in its country with the fundamental aims, the history and the present status and achievements of the Cause. Such an activity must be carried out with the utmost wisdom, discretion and dignity.

(2 July 1967 to all National Spiritual Assemblies, published in "Wellspring of Guidance: Messages 1963-1968", 1st rev. ed. (Wilmette: Bahá'í Publishing Trust, 1976), p. 117)



Comments

July 2. On this date in 1967, the Universal House of Justice sent a letter to all National Spiritual Assemblies regarding a number of themes related to the proclamation of the Bahá'í Faith.

submitted4 months ago by A35821363

July 2. On this date in 1967, the Universal House of Justice sent [a letter](#) to all National Spiritual Assemblies regarding a number of themes related to the proclamation of the Bahá'í Faith.

The Universal House of Justice

2 July 1967

To all National Spiritual Assemblies

Dear Bahá'í Friends,

In just over three months the period of the worldwide proclamation of the Faith will be opened at the six Intercontinental Conferences called to celebrate the centenary of the revelation of the [Súriy-i-Mulúk](#). Those conferences will provide an opportunity for representatives of the National Spiritual Assemblies to exchange ideas and coordinate plans for the proclamation which will continue throughout the remaining four and a half years of the [Plan](#).

The stimulating effect of this interchange of ideas will produce greatly increased momentum throughout the world, but inasmuch as many projects must be worked out before that date, we feel a few additional comments on the nature and purpose of proclamation will be helpful now.

Proclamation comprises a number of activities, of which publicity is only one. The Universal House of Justice itself will be conveying the Message of Bahá'u'lláh to the heads of all

states, but, in addition to this, one of the most important duties of each National Spiritual Assembly is to acquaint leaders of thought and prominent men and women in its country with the fundamental aims, the history and the present status and achievements of the Cause. Such an activity must be carried out with the utmost wisdom, discretion and dignity. Publicity connected with such approaches must be weighed very carefully, as it may be unwise or discourteous.

This is, of course, a long-range program, for such things cannot be rushed, but it must be given constant attention.

Another aspect of proclamation is a series of teaching programs designed to reach every stratum of human society—programs that should be pursued diligently and wisely, using every available resource.

Publicity itself should be well-conceived, dignified and reverent. A flamboyant approach which may succeed in drawing much initial attention to the Cause, may ultimately prove to have produced a revulsion which would require great effort to overcome. The standard of dignity and reverence set by the beloved Guardian should always be upheld, particularly in musical and dramatic items; and photographs of the Master should not be used indiscriminately. This does not mean that activities of the youth, for example, should be stultified; one can be exuberant without being irreverent or undermining the dignity of the Cause.

Every land has its own conditions, thus the kind of proclamation activity to be followed in each country should be decided by its National Spiritual Assembly. National Spiritual Assemblies need not follow or copy programs initiated in other countries.

In all proclamation activities, follow-up is of supreme importance. Proclamation, expansion and consolidation are mutually helpful activities which must be carefully interrelated. In some places it is desirable to open a teaching campaign with publicity—in others it is wiser to establish first a solid local community before publicizing the Faith or encouraging contacts with prominent people. Here, again, wisdom is needed.

We have been elated by the enthusiasm with which the Bahá'í community is preparing for the challenging months and years ahead, and we eagerly await those days but a few short months away which will open a period of such promise for the diffusion of God's Word.

With loving Bahá'í greetings,

[signed: The Universal House of Justice]



Comments

July 2. On this date in 1996, the Universal House of Justice wrote "Over many years, a few believers in the United States...have been publicly and privily assailing the institutions of the Cause and generalizing specific accusations of injustice ..."

submitted4 months agobyA35821363

July 2. On this date in 1996, the Universal House of Justice [wrote](#) "Over many years, a few believers in the United States...have been publicly and privily assailing the institutions of the Cause and generalizing specific accusations of injustice ..."

[7] [2 July 1996](#)

The purpose of this letter is not to enter into a detailed examination of the activities and statements of the friends to whom you refer, or to discuss the responses they have received over the years from institutions of the Faith. Rather, the House of Justice wishes to relate this situation to certain aspects of Bahá'í belief, in the hope that thereby it may enable you to find answers to some of the questions which preoccupy your mind.

At the very core of the aims of the Faith are the establishment of justice and unity in the world, the removal of prejudice and enmity from among all people, the awakening of compassion and understanding in the hearts of all men and women, and the raising of all souls to a new level of spirituality and behavior through the vitalizing influence of divine Revelation. The course set forth by Bahá'u'lláh for the attainment of these aims is the double task of simultaneously building an ideal society and perfecting the behavior of individuals. For this dual and reciprocal transformation He has not only revealed laws, principles and truths attuned to the needs of this age, but has established the very nucleus and pattern of those institutions which are to evolve into the structure of the divinely purposed world society.

Central to your perception of the statements made by the believers about whom you are concerned are their assertions that they are entirely obedient to the spirit of the Covenant and the institutions of the Faith; that they are merely voicing their disagreement with certain decisions and policies made by these institutions; are protesting against what they perceive to be unjust or improper actions by some people who occupy prominent administrative positions; and are suggesting modifications to Bahá'í procedures to prevent such perceived abuses of authority. These assertions, however, overlook certain important Bahá'í principles which provide the methods and channels for the voicing of such grievances or disagreements, and which are designed to lead to resolution of problems while preserving the unity of the community.

Over many years, a few believers in the United States, instead of confining their protests against what they saw as abuses of authority by Bahá'í bodies to the channels and agencies which are plentifully provided for such a purpose, have been publicly and privily assailing the institutions of the Cause and generalizing specific accusations of injustice to such an extent as to accuse the entire system of corruption, not only in practice but also in form and theory. One outcome of this continuing stream of negative criticism has been the gradual conversion of unverified accusations into accepted "facts" in the minds of some of their hearers.

Through such activities, and the mutual support that they give to one another, these friends have increasingly assumed the appearance of a dissident group of Bahá'ís who are attempting to arouse widespread disaffection in the community and thereby to bring about changes in the structure and principles of Bahá'í administration, making it accord more closely with their personal notions. Such an activity is **closely analogous to the pursuit of a partisan political program**, an activity which is accepted and even admired in most societies, but is entirely antithetical to the spirit of the Bahá'í Faith. It promotes an atmosphere of contention, and Bahá'u'lláh has expressly stated: "Conflict and contention are categorically forbidden in His Book."

The laws, commandments, injunctions and exhortations we have all agreed to obey and follow as Bahá'ís include a clearly defined approach to decision-making and to the implementation of decisions. You are, undoubtedly, well familiar with the various aspects of this approach, which is built on the conviction that the path of unity is the only path that can lead to the civilization envisioned by Bahá'u'lláh. So strong is the emphasis on unity that, for example, once a decision has been made by an Assembly, everyone is expected to support that decision wholeheartedly, relying confidently on `Abdu'l-Bahá's assurance that, even if the decision is wrong, "as it is in unity the truth will be revealed and the wrong

made right". This principle of unity is supplemented by other, related guidelines covering such issues as how criticism can be expressed, how the wrongdoing of members of the community is to be corrected, how the principle of justice is to be applied and appeals admitted, and how the integrity of individuals, the institutions and the Cause is to be upheld.

In adhering to such teachings Bahá'ís recognize that individuals do not become wholly virtuous on accepting the Faith. It takes time for them to grow spiritually out of their personal imperfections and out of the structural and behavioral assumptions of the societies in which they have been raised, which color their view of the world. The institutions of the Cause, which the believers have been raising in obedience to the law of Bahá'u'lláh, in accordance with the pattern set forth by 'Abdu'l-Bahá and the expositions of Shoghi Effendi, and under the guidance of the Universal House of Justice, are still in their embryonic stage and not infrequently fall short of the ideal for which they are striving. There is also the possibility of certain individuals' misusing the positions of authority to which they are elected or appointed within the structure of the Administrative Order. **Again and again Shoghi Effendi, in his letters, called upon the Bahá'ís to be patient and forbearing, both with one another and with their Assemblies, but in serious cases of malfunctioning by either institutions or individuals, neither the Guardian nor the Universal House of Justice has hesitated to take remedial action. Bahá'í Administration has provisions to cope with such human frailties and is designed to enable the believers to build Bahá'u'lláh's new World Order in the midst of their imperfections, but without conflicts which would destroy the entire edifice.**

One of the tasks of the Universal House of Justice, in addition to enacting legislation, resolving difficult problems, elucidating obscure matters, settling differences, administering the worldwide affairs of the Cause and directing the course of the implementation of the Divine Plan, is to protect the individual believers and the body of the Cause from the deleterious effects of malfunctioning institutions and unwise or malicious individuals. Most of the time these defects, whether in the behavior of individuals or institutions, are of a relatively minor nature and can be dealt with by the Local and National Assemblies or by the Counsellors with the members of the Auxiliary Boards and their assistants. However, at times the situation becomes far more grave and the World Centre is compelled to intervene.

You are most directly concerned with the situation in the United States. The letter of [19 May 1994](#) [also [here](#)] does, indeed, address certain aspects of the functioning of your National Spiritual Assembly — it was, after all, written in response to the National

Assembly's request for guidance — but that is merely one of the issues before the American Bahá'í community. If you study that letter carefully you will see that it calls for a range of improvements in the actions of the individual believers and the entire community. Indeed it develops points touched on in the letter of [29 December 1988](#) which **urges the believers to rethink accepted theories of the functioning of society.**

Sadly, efforts made by the institutions and some of their fellow believers to explain these issues seem to have been dismissed by the friends previously referred to. A few politely acknowledged the communications of the House of Justice, but then continued on their way, ignoring the fundamental points which had been made. A few have openly opposed the House of Justice's guidance. The rhetoric has become far removed from a pure concern to uphold justice and the rights of individuals within the community; it has developed into the fomentation of contention about some of the most fundamental beliefs of the Faith and an attack on the basis of the Covenant which, alone, is the ultimate guarantee that the Faith will remain true to its divine origin throughout the centuries.

The point at issue has thus become that of whether believers should be permitted to continue indefinitely to undermine the faith of their fellow Bahá'ís, stir up agitation within the community, and publicly assail the theory as well as the practice of Bahá'u'lláh's Administrative Order.

In the Kitab-i-Aqdas Bahá'u'lláh states: "We approve of liberty in certain circumstances, and refuse to sanction it in others." One area in which liberty is limited in the Bahá'í community is that governing methods and channels for the expression of criticism. In this connection, we enclose a brief compilation of excerpts from letters written on behalf of Shoghi Effendi to individual believers. **[*]** From this guidance, the following principles can be clearly derived:

The importance of unity as both the goal of Bahá'u'lláh's Message and the means for its establishment. Bahá'u'lláh "has not only advocated certain principles, but has also provided a mechanism whereby that ideal can be established and perpetuated", adherence to both of which by the friends is essential for "the realization of His goal of world unity".

Bahá'ís are "fully entitled to address criticisms to their Assemblies" and offer their recommendations. When Bahá'ís have addressed their criticisms, suggestions and advice to their Assemblies, including their views "about policies or individual members of elected bodies", they must "whole-heartedly accept the advice or decision of the Assembly".

There is a clear distinction between, on the one hand, the prohibition of backbiting, which would include adverse comments about individuals or institutions made to other individuals privately or publicly, and, on the other hand, the encouragement to unburden oneself of one's concerns to a Spiritual Assembly, Local or National (or now, also, to confide in a Counsellor or Auxiliary Board member). Thus, although one of the principal functions of the Nineteen Day Feast is to provide a forum for "open and constructive criticism and deliberation regarding the state of affairs within the local Bahá'í community", complaints about the actions of an individual member of an Assembly should be made directly and confidentially to the Assembly itself, not made to other individuals or even raised at a Nineteen Day Feast.

While constructive criticism is encouraged, destructive criticism, such as the pattern of "continually challenging and criticizing the decisions" of the Assemblies, prevents the rapid growth of the Faith and repels those who are yet outside the community. Indeed "all criticisms and discussions of a negative character which may result in undermining the authority of the Assembly as a body should be strictly avoided. For otherwise the order of the Cause itself will be endangered, and confusion and discord will reign in the community." "Vicious criticism is indeed a calamity", the root of which is "lack of faith in the system of Bahá'u'lláh" and failure to follow the "Bahá'í laws in voting, in electing, in serving, and in abiding by Assembly decisions".

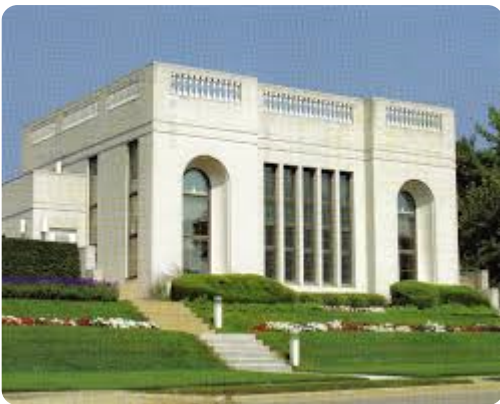
The questions of how criticism is expressed and acted upon in the Bahá'í community, and how the Spiritual Assemblies administer justice in regard to individual believers, are but elements of far greater concepts and should become second nature in the social discourse of Bahá'ís. The Bahá'í community is an association of individuals who have voluntarily come together, on recognizing Bahá'u'lláh's claim to be the Manifestation of God for this age, to establish certain patterns of personal and social behavior and to build the institutions that are to promote these patterns. **There are numerous individuals who share the ideals of the Faith and draw inspiration from its Teachings, while disagreeing with certain of its features, but those who actually enter the Bahá'í community have accepted, by their own free will, to follow the Teachings in their entirety, understanding that, if doubts and disagreements arise in the process of translating the Teachings into practice, the final arbiter is, by the explicit authority of the Revealed Text, the Universal House of Justice.**

It is the ardent prayer of the Universal House of Justice that any friends who find themselves at odds in this endeavor will have confidence in the guidance it provides for them, will renew their study of the Teachings and, for the sake of Bahá'u'lláh, strengthen their

love for one another. As the beloved Guardian's secretary wrote on his behalf to an individual believer on [25 October 1949](#) (also [here](#)): "Without the spirit of real love for Bahá'u'lláh, for His Faith and its Institutions, and the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching and rules the world wants, but love and action." The worldwide undertakings on which the Cause of God is embarked are far too significant, the need of the peoples of the world for the Message of Bahá'u'lláh far too urgent, the perils facing mankind far too grave, the progress of events far too swift, to permit His followers to squander their time and efforts in fruitless contention. Now, if ever, is the time for love among the friends, for unity of understanding and endeavor, for self-sacrifice and service by Bahá'ís in every part of the world.

The House of Justice understands and appreciates your concern for the proper functioning of the Bahá'í community. It urges you to contemplate the issues you have raised in the light of the Teachings themselves, and not to weigh them with the standards of other philosophies or of any civil system, the fundamental assumptions of which differ in many respects from those of Bahá'u'lláh's divinely conceived Order.

[*] The compilation referred to is not provided here because the indented paragraphs which follow give the essential passages conveying the advice of the beloved Guardian.



Comments

July 2. On this date in 1998, the Universal House of Justice sent a letter to all National Spiritual Assemblies marking the 25th anniversary of the establishment of the International Teaching Centre.

submitted4 months ago by A35821363

July 2. On this date in 1998, the Universal House of Justice sent [a letter](#) to all National Spiritual Assemblies marking the 25th anniversary of the establishment of the International Teaching Centre.

The Universal House of Justice

2 July 1998

To all National Spiritual Assemblies

Dearly loved Friends,

Twenty-five years have now elapsed since the establishment of the International Teaching Centre announced in our message of 5 June 1973. These years have seen the progressive unfoldment of the duties of this cardinal institution of the Cause of God, and the development of its close interaction with the Universal House of Justice on the one hand and the Continental Boards of Counselors on the other. During the five years just completed, it exercised increased responsibility in relation to the protection of the Faith. It stimulated pioneering and travel-teaching, as well as the production and distribution of literature and audiovisual aids and, after the launching of the [Four Year Plan](#), it imparted a fundamental impetus to the establishment and sound functioning of training institutes. Suffusing all these activities has been its continuous interaction with the Continental Boards of Counselors, through whom its influence and encouragement have reached all levels and every area of the Bahá'í world community.

On 23 May 1998 the International Teaching Centre entered upon a five-year period full of promise for the speedy advancement of the process of entry by troops into the Cause of Bahá'u'lláh. On the morning of Saturday 13 June, the newly appointed members having arrived from their far-flung homelands, all the Counselor members of the Teaching Center met in Bahjí with the Hands of the Cause of God Amatu'l-Bahá Rúhíyyih Khánum and 'Alí Akbar Furútan, and the members of the Universal House of Justice, for prayer at the Sacred Threshold of the Shrine of Bahá'u'lláh. There followed a week of intense consultation and preparation for the next phase of their work, focused on the prosecution of the second half of the [Four Year Plan](#).

It is our ardent prayer in the Holy Shrines that as the edifices which are the Seats of the Institutions of the Faith at its World Center rise before the public gaze on the slope of Mount Carmel, and the influence of the institutions of its Administrative Order becomes more potent in every land, so the ears of mankind will become attuned to the glorious Message which the devoted followers of Bahá'u'lláh are proclaiming and, on every side, the spiritually thirsty masses will rally to His Banner.

With loving Bahá'í greetings,

[signed: The Universal House of Justice]

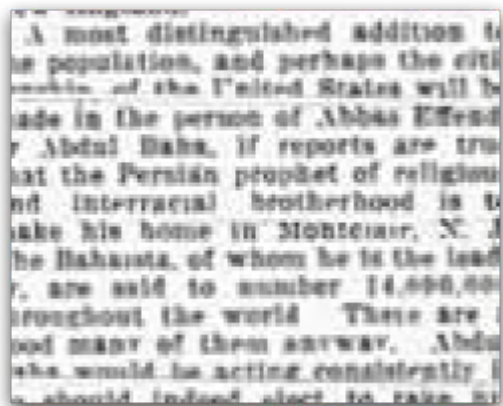


Comments

July 3. On this date in 1912, "The Agitator" of Wellsboro, Pennsylvania, introduced 'Abdu'l-Bahá and "the Bahá'ís, of whom he is the leader, are said to number 14,000,000 throughout the world."

submitted 4 months ago by A35821363

July 3. On this date in 1912, "The Agitator" of Wellsboro, Pennsylvania, [introduced](#) 'Abdu'l-Bahá and "the Bahá'ís, of whom he is the leader, are said to number 14,000,000 throughout the world."



Comments

July 3. On this date in 1946, Shoghi Effendi wrote German Bahá'ís noting "our beloved Master foresaw your future would be ... the Faith will spread as never before in Germany, and that the believers of that country will aid in establishing the institutions of Bahá'u'lláh all over Europe."

submitted4 months agobyA35821363

July 3. On this date in 1946, [a message](#) was sent on behalf of Shoghi Effendi to German Bahá'ís noting "what our beloved Master foresaw your future would be--the Guardian is confident the Faith will spread as never before in Germany, and that the believers of that country will aid in establishing the institutions of Bahá'u'lláh all over Europe."

[3 July 1946](#)

I need not try and convey to you in words how the Guardian has deplored, and suffered over, all the tragic happenings of the last few years! He was particularly sorry to hear such a dear Bahá'í as Paul Kohler, of Dresden, had died, as well as his wife and children. We can only be grateful that so many of the German friends have survived such terrible years!

He is very anxious to have the German Bahá'ís resume their activities on a larger scale than ever before--particularly as they are now free for the first time in so many years. He fully realizes how great your problems are, and that you are still suffering from many shortages and restrictions; but knowing you all--and **what our beloved Master foresaw your future would be--the Guardian is confident the Faith will spread as never before in Germany, and that the believers of that country will aid in establishing the institutions of Bahá'u'lláh all over Europe.**

On February 11, 1934, Shoghi Effendi had [addressed a letter to a German Bahá'í](#) stating about the [Nazi government](#) that "obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í" and that "our German friends are under the sacred obligation to whole-heartedly obey the [existing political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the [present regime in Germany](#), which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present."

[11 February 1934](#)

Dear Bahá'í Brother,

I am charged by the Guardian to thank you for your letter of Jan. 30th as well as for the enclosed pamphlet containing the address delivered by [Herr Hitler](#) on [Oct. 14th, 1933](#), on the subject of Germany's attitude towards peace, all of which he read with deepest care and sustained interest. He wishes me to convey to you and to all the members of your German National Assembly and through them to all the followers of the [Faith in Germany](#) his views on the [present conditions in that land](#), and particularly in their relation to the nature and scope of the Bahá'í activities of our German believers.

At the outset it should be made indubitably clear that the Bahá'í Cause being essentially a religious movement of a spiritual character stands above every political party or group, and thus cannot and should not act in contravention to the principles, laws, and doctrines of any government. **Obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í.** Both Bahá'u'lláh and `Abdu'l-Bahá have urged us all to be submissive and loyal to the political authorities of our respective countries. It follows, therefore, that **our German friends are under the sacred obligation to whole-heartedly obey the existing [political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the present [regime in Germany](#) which has thus far refused to trample upon the**

domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present.

For whereas the friends should obey the government under which they live, even at the risk of sacrificing all their administrative affairs and interests, they should under no circumstances suffer their inner religious beliefs and convictions to be violated and transgressed by any authority whatever. **A distinction of a fundamental importance must, therefore, be made between spiritual and administrative matters. Whereas the former are sacred and inviolable, and hence cannot be subject to compromise, the latter are secondary and can consequently be given up and even sacrificed for the sake of obedience to the laws and regulations of the government. Obedience to the state is so vital a principle of the Cause that should the authorities in Germany decide to-day to prevent the Bahá'ís from holding any meeting or publishing any literature they should obey and be as submissive as our Russian believers have thus far been under the Soviet regime. But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion**

There is one more point to be emphasized in this connection. The principle of obedience to government does not place any Bahá'í under the obligation of identifying the teachings of his Faith with the political program enforced by the government. For such an identification, besides being erroneous and contrary to both the spirit as well as the form of the Bahá'í message, would necessarily create a conflict within the conscience of every loyal believer.

For reasons which are only too obvious the Bahá'í philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Bahá'u'lláh. The actual trend in the political world is, indeed, far from being in the direction of the Bahá'í teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.

From such considerations we can well conclude that we as Bahá'ís can in no wise identify the teachings of Bahá'u'lláh with man-made creeds and conceptions, which by their very

nature are impotent to save the world from the dangers with which it is being so fiercely and so increasingly assailed.

The Guardian hopes that these brief explanations will be sufficient to guide our German National Assembly in their efforts to safeguard and promote the interests of the Faith, and that through them they will be given a new vision of the Cause and a fresh determination to carry forward its message to the world at large.

With greetings and best wishes to you and to all the friends in Germany,...

In the Guardian's own handwriting:

Dear and valued co-worker:

I wish to add a few words in loving appreciation of your strenuous, your intelligent and devoted efforts for the spread and consolidation of our beloved Faith. May the Almighty bless your endeavours, deepen your understanding of the essentials and requirements of our beloved Cause, and enable you in these difficult and challenging days to promote its interests and consolidate its institutions,

Your true brother,

Shoghi



Comments

July 3. On this date in 1950, Shua'u'llah Behai died. The eldest grandson of Bahá'u'lláh, Shua Ullah compiled an introduction to the Baha'i faith in the 1940s, the documents of which are published in "A Lost History of the Baha'i Faith: The Progressive Tradition of Baha'u'llah's Forgotten Family."

submitted4 months agobyA35821363

July 3. On this date in 1950, [Shua'u'llah Behai](#) died. The eldest grandson of Bahá'u'lláh, Shua Ullah compiled an introduction to the Baha'i faith in the 1940s, the documents of which are published in [A Lost History of the Baha'i Faith: The Progressive Tradition of Baha'u'llah's Forgotten Family](#).

[Shua'u'llah Behai](#) was born in [Qasr al-Mazra'a](#), ("Palace of Mazra'a") in the Acre District of Palestine in 1878. Shua'u'llah Behai was the eldest grandson of Bahá'u'lláh and the eldest son of Mírzá Muhammad `Alí, whom Bahá'u'lláh named Ghusn-i-Akbar, meaning "Greater Branch."

Shua Ullah Behai immigrated to the United States in 1904 where he led the Unitarian Baha'i denomination, and in 1914 he became a United States citizen in Los Angeles, becoming the first known descendant of the Baha'i prophet to have become an American citizen.

Behai compiled an introduction to the Baha'i faith in the 1940s, the documents of which were preserved by his niece [Nigar Bahai Amsalem](#) and published in [A Lost History of the Baha'i Faith: The Progressive Tradition of Baha'u'llah's Forgotten Family](#).

From 1934 to 1937, Behai published *Behai Quarterly*, a Unitarian Bahá'í magazine written in English and featuring the writings of Ghusn-i-Akbar and various other Unitarian Bahais.

Shua Ullah Behai died on July 3, 1950.



Shua Ullah Behai, eldest grandson of Baha'u'llah.

Comments

July 3. On this date in 1985, the UHJ wrote the NSA of the US, "Those who have recanted their faith in order to come out of Iran should not receive the impression that after the passage of a year, by simply writing a letter of regret, they would be automatically admitted into the Bahá'í community.

submitted4 months agobyA35821363

July 3. On this date in 1985, the UHJ [wrote](#) the NSA of the U.S. that "Those who have recanted their faith in order to come out of Iran should not receive the impression that after the passage of a year, by simply writing a letter of regret, they would be automatically admitted into the Bahá'í community...The believers who have denied their faith in order to leave Iran should realize that they have betrayed the many steadfast Bahá'ís who, at the cost of their lives, have steadfastly refused to recant their faith."

[1. Letter from the Universal House of Justice, 3 July 1985](#)

Dear Bahá'í Friends,

In reply to your letter of 13 June concerning the restoration of administrative rights for those who left Iran with official exit permits, the Universal House of Justice has requested us to convey the following guidance on its behalf.

When a person who has been deprived of his administrative rights applies for reinstatement, various factors have to be considered by your National Spiritual Assembly before reaching any decision. The person should express regret for the action which has resulted in sanctions being imposed on him. An admission of guilt may be perceived as a sign of true repentance. Although there is no way to be absolutely sure of the feelings of the

believer, the House of Justice suggests that one can judge to a certain extent the believer's sincerity by his outward expression of repentance i.e. the actions of the believer during the period he has been under sanction. In other words, if your National Assembly is convinced that during this period the person has not done anything to harm the Faith, has made evident his profound regret at the action he performed, and provided that other factors in his case do not indicate anything to the contrary, you may recommend to the House of Justice that the individual be reinstated.

In the cases of any competent Local Spiritual Assembly which enjoys the confidence of your National Assembly, you may wish to endorse its recommendation provided you are satisfied that the above mentioned criteria have been considered by the Local Spiritual Assembly.

Those who have recanted their faith in order to come out of Iran should not receive the impression that after the passage of a year, by simply writing a letter of regret, they would be automatically admitted into the Bahá'í community. Each case has to be studied separately. The result of this study must be conveyed to the House of Justice, which will reach a decision on the case in question only after consultation with the friends in Iran. One of the reasons why the House of Justice is so particular about these cases is that it does not wish any person to be under the false impression that anyone can use the Faith for his own personal convenience whenever it suits his self-interest. **The believers who have denied their faith in order to leave Iran should realize that they have betrayed the many steadfast Bahá'ís who, at the cost of their lives, have steadfastly refused to recant their faith.**

With loving Bahá'í greetings,

Department of the Secretariat



Comments

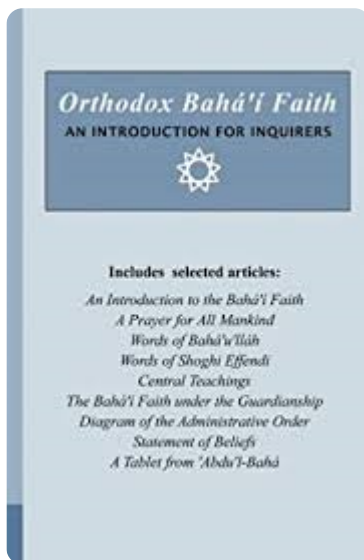
July 3. On this date in 1997, the UHJ wrote about the Orthodox Bahá'ís that "They are infected with the spirit of Covenant-breaking...friends should not answer queries from individuals who obviously seek to draw them into the consideration of the spurious claims and logic of the Covenant-breakers."

submitted4 months agobyA35821363

July 3. On this date in 1997, the Universal House of Justice [wrote](#) "In principle, no person can be considered a Covenant-breaker unless he has been so designated by the Head of the Faith. However, it is strongly advised not to associate with those who have fallen under the pernicious influence of groups such as the "Orthodox Bahá'ís". They are infected with the spirit of Covenant-breaking, even if they are not all designated as such. Accordingly, the friends should not answer queries from individuals who obviously seek to draw them into the consideration of the spurious claims and logic of the Covenant-breakers."

In principle, no person can be considered a Covenant-breaker unless he has been so designated by the Head of the Faith. However, it is strongly advised not to associate with those who have fallen under the pernicious influence of groups such as the "Orthodox Bahá'ís". They are infected with the spirit of Covenant-breaking, even if they are not all designated as such. Accordingly, the friends should not answer queries from individuals who obviously seek to draw them into the consideration of the spurious claims and logic of the Covenant-breakers.

(From a letter dated 3 July 1997 written on behalf of the Universal House of Justice to an individual)



Comments

July 3. On this date in 2009, member of the Universal House of Justice Peter Khan gave a talk later published as his "Reflections on the Ridvan 2009 Message."

submitted4 months ago by A35821363

July 3. On this date in 2009, member of the Universal House of Justice [Peter Khan](#) gave a talk later published as his "[Reflections on the Ridvan 2009 Message](#)."

[Reflections on the Ridvan 2009 Message](#)

by [Peter J. Khan](#)

I'm very very pleased to have the opportunity to speak about a document as significant and of such far reaching importance as the [Ridván 2009 Message](#).

As you know it was and is unique, as far as I can tell, among the [various messages of the Universal House of Justice](#) in its brevity and in its tone. It comes hard on the heels of a remarkable event, unprecedented in the history of the Cause, or indeed in the history of the religion throughout the world; and that was the convening, at the instruction of the Universal House of Justice, and with the invaluable assistance of the [Members of the International Teaching Centre](#), of a series of [41 Conferences](#) held throughout the length and breadth of the planet, attended by some eighty thousand people.

As you are, I am sure, aware, that [series of conferences](#) had a galvanizing effect on the Bahá'í Community throughout the world and ultimately on the larger society. It was a tangible demonstration of the global spread of the Faith and it created a most welcome surge toward the goal of 1500 [Intensive Programs of Growth](#) by the end of the [present plan](#).

This [Ridván Message](#) can be regarded as celebratory in term: celebrating the fact that we have achieved an important milestone in reaching some 1000 [Intensive Programs of](#)

[Growth](#) by Ridván 2009, and expressing the confidence of the Universal House of Justice that the goal of the [Five Year Plan](#) would be accomplished.

My purpose tonight is not to dwell specifically on those details, but rather to share with you my thoughts about what I see to be two underlying issues, the exploration of which I believe to be crucial to a deeper understanding of [this Ridván Message](#) and indeed of the direction in which the faith is now going.

These two issues which I will address in turn have firstly to dwell upon the significance of [Bahá'í activity](#) at the present time in the history of the world, and secondly to examine the question of change in religion.

SIGNIFICANCE OF [BAHÁ'Í ACTIVITY](#)

The Declining Process

It is, I think, generally accepted by the mass of the people of the world that there are, to a certain extent, two processes at work in the world today, a process of decline in the quality of life, and a growth in positive elements including the emancipation of deprived minorities, a global perspective through [internationalism](#), and the use of technology for beneficial ends. This recognition of the existence of two processes is not something which has been characteristic of the mass of humanity over many years. If we survey the history of the 20th century there have been periods of great euphoria, associated generally with either the election of a charismatic political leader or with an event which seemed to hold unlimited promise such as the demolition of the Berlin wall, in 1989. But over the last 20 years it appears to me that the mass of humanity have come generally to recognize that things are not going extremely well, with the emergence of some very pressing and portentous problems.

And I think if you talk to the casual observer of the world scene he or she will say "there are two things happening at the same time, decline and growth."

Obviously we have our [Bahá'í teachings](#) on this subject but that's not the point at the moment. The conventional reaction to this process of decline becoming increasingly apparent in the world today takes a number of forms. Most people anticipate and hope that it will only be temporary: "Things are not so good at the moment, financially with the crisis, political volatility, in Africa or Asia, or Central or South America, or in other countries, but with a bit of luck it'll get better and we'll go back to the way it was before, with a calm settled society."

So there is a general anticipation of the temporary nature of that decline. **Almost universally its extent is underestimated and its ultimate severity is not accepted. There is a universal ignorance about its fundamental cause;** rather people are inclined to ascribe its cause to what we would describe as symptoms: political changes, the rise of education, the intemperance of certain minorities, the emancipation of women and so on. And most people expect, and indeed hope, that some panacea will arise which will solve it, which will remove all the clouds, and humanity will proceed in a peaceful and harmonious manner toward its future.

It is necessary for us to look at these perceptions in the light of the authoritative statements in the [Bahá'í Writings](#). I do this because I think the challenge we face as Bahá'ís is a challenge to avoid unconsciously absorbing the attitudes of the larger society, but rather to form our attitudes from the authoritative texts of the Faith. These authoritative writings are in many ways dramatically different from the prevailing view in our society. I share with you a few of the statements of [the Guardian](#) on this subject. In one place where he refers to the magnitude of the Revelation of Bahá'u'lláh, he says:

For the revelation of so great a favour a period of intense turmoil and wide- spread suffering would seem to be indispensable.[1]

In another place Shoghi Effendi writes:

Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is to suffer are still in preparation, nor can their blackness be as yet imagined.[2]

And one more passage, at risk of totally depressing my audience, is a very detailed and quite colorful passage from the authoritative Writings of the Faith, from Shoghi Effendi, in which he refers to the future in some detail:

Adversities unimaginably appalling, undreamed of crises and upheavals, war, famine, and pestilence, might well combine to engrave in the soul of an unheeding generation those truths and principles which it has disdained to recognize and follow. A paralysis more painful than any it has yet experienced must creep over and further afflict the fabric of a broken society ere it can be rebuilt and regenerated.[3]

I call your attention to the phrase "broken society" which is almost echoed in [the Ridván Message](#) which refers to the "[broken world](#)."

It is apparent to me, as [our Writings](#) anticipate, that the declining process in the world will continue for an extended period. No time scale is given, but it may well be decades or indeed centuries. **And during that time the extent of the breakdown of society, the ills afflicting mankind, will be of a magnitude and extent and duration far beyond our capacity to comprehend at the present time. As it continues, we might well anticipate a variety of reactions from the people around us.**

First will be denial: "You know it's not as bad as you're saying, you're acting like a [Jeremiah](#), things are getting better".

That denial will ultimately give rise to searching for a scapegoat, for the problem: that thing has caused it. It may be a particular minority, it maybe the [Romani gypsies of Northern Ireland](#) affecting that society, it may be the [Jewish people in the Middle East](#), or it may be some other minority in another part of the world. The spread of education is an attractive villain: "People are going off to school, learning all kinds of [crazy ideas](#) and coming back and disturbing society."

[Female emancipation](#) is a tempting target, "If women would stay at home, the kids would be much more settled and behave a lot better, and there'd be more jobs for the men, and things would be as I were in the [Saturday Evening Post](#) of the 1940s' and '50s." That, I think, would give rise to volatility in a search for extreme solutions: "Something is terribly wrong, we've got to find what the answer is. Is it this or it's that? "Extreme solutions would be embraced and discarded, and we see some signs of that in the political process today in a number of countries, in the fact that elections swing from the extreme left to the extreme right. When each person is elected, the people become disillusioned, even in some cases driving him from power before his term is concluded; in other instances, they suffer him but they then elect somebody of the extreme opposite polarity. This would give rise further to an intense desperation of search and ultimately to despair and to hopelessness about long term planning: "what is the use of anything? Why try?"

Shoghi Effendi in one place refers to the declining process, and says its ultimate end is in **"barbarism, chaos, and ultimate extinction."**[4] The mercy is that fewer and fewer components of humanity will remain with it to this bitter and untimely end.

The Role of Religion

What is the fundamental cause? Why did it all happen? Where did it all come from? There are varieties of causes, there are some brilliant analyses which have been published in the literature of the present society and which attempt to trace the origins of the turmoil and

unrest in the world. By and large they are very good: they're insightful, they're analytical and they're perceptive, but they leave unanswered the question "where did that come from." It's a way children are when they say: - "Who made me?" – "God" – "Where did God come from?" – "Go away."

Bahá'u'lláh has addressed this ultimate question, this fundamental question of human society in which He refers to the basic cause of the decline in the world as that of the loss of adherence to true religion. He says:

Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world... Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquility and peace cease to shine."[5]

It is in that context that one reads in [the Ridván 2009 Message](#) references to the oppression throughout the world and reference to the fact that our purpose and the purpose of Bahá'u'lláh is to liberate humankind from the yoke of oppression.

What - we might ask - has oppression to do with the loss of religion? The answer is found in [the Kitáb-i-Iqán](#), where Bahá'u'lláh says:

What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it?[6]

This is the ultimate oppression, not putting people in prison or driving them to become refugees to another country or depriving them of their human rights. The greatest oppression is that of a human soul yearning for the truth, yearning for the knowledge of God, not knowing where to go for it and from whom to seek it. There can be no greater oppression than that. This is the yoke of oppression, that Bahá'u'lláh has come to lift from mankind and that is what [the Ridván 2009 Message](#) is all about.

Today we see the desperation of the search for truth and meaning. It takes its form in adherence to a variety of substitutes for true religion. **[For example, the rise of religious extremism and authoritarianism from religious leaders I would see as evidence of the decline of true religion.](#)**

Shoghi Effendi in [Promised Day Has Come](#) refers to the [downfall of Islam, its loss of power and influence](#). How are we to evaluate that in terms of present day events which seem to indicate the very opposite, the resurgence of Islam, either Shi'ite or Sunni, in a variety of

countries of the world? I see that as evidence of the downfall, rather than the rise of Islam. Religious leaders have had to forsake spiritual influence for the naked exercise of power, often in its cruel and brutal form, in order to maintain their position and their authority.

Religious extremism, be it Christian, be it Muslim, be it Jewish, be it Hindu, or Buddhist, represents the decline of true religion and the onset of oppression.

The fermenting of hatred and division in the world, I see as an example of this oppression: trying to identify some external group to whom one can turn all one's frustration, one's anger, one's venom, as part of achieving inner peace and satisfaction.

Another form of oppression I see is the search for instant meaningful solutions: the sense of hunger, the sense of something that is missed out on life, with the years going by, and translated into a search for an instant meaningful solution, which of course can give rise to break down in marriage and in society generally.

Indulging in extreme behavior to fill the spiritual vacuum, and maybe absorption in alcohol, involvement in narcotics or in promiscuity, or even deliberately seeking dangers in extreme sports, underlying that I see the oppression of a soul searching for meaning, looking for the truth, exactly as Bahá'u'lláh describes in [Kitáb-i-Iqán](#), and being driven by the desperation of that search to become involved in things we know are self destructive as well as unsatisfying to that need.

Another form of that oppression is [the worship of idols](#). These are not idols of stone, wood or metal but political idols, entertainment idols, sporting idols. Look for example at the sentiments expressed in the world in the last few days with [the untimely death of Michael Jackson](#). So much of what is being said has a quasi religious character: "Michael is not dead, Michael still lives, Michael will live on in his music". Fans gather outside the gates of [Neverland Ranch](#), flowers are put there, seventeen thousand people will go to the stadium on Tuesday for the commemorative service. He'll end up like Elvis Presley, where you make a pilgrimage to Tennessee once a year, and so on.

With the [worship of idols](#), we can of course very comfortably and very satisfactorily look down on the pathos of the behaviour being displayed but we can also recognize in it the desperation of search, of human beings like you and me who look for something to which they can devote their deepest feelings, something beyond themselves, driven by a sentiment that ultimately can only be satisfied by true religion. This search finds its present form in the worship of idols, including political idols, the quasi-religious sentiments with which charismatic political leaders are hailed when they first come to power and later the

opposite occurs; the worship of sporting idols with the sense of devotion that normally is ascribed to religious practice. The absorption in irrational beliefs and theories represents yet another element of this oppression.

Why am I saying all this? I'm saying this because I believe we, in our adherence to the precepts of [the Ridván Message](#) should see that **our devotion to the spread of the Bahá'í Faith is the fundamental solution to the declining process.** We dwell on the nature of the declining process, as described vividly by Shoghi Effendi, not to become depressed, not to become discouraged, not to afflict each other with gloom and doom, but rather to find in the human suffering around us the motivation to serve the needs of the Cause, to contribute to the fulfillment of the present [Five Year Plan](#) and all the other elements to come in the future as part of advancing the [process of entry by troops](#). **We find motivation not only from the prayers, from the inspiration of the Writings, from the example and the encouragement of others, but also from the pictures on television of suffering, from what we know people are going through in Darfur, or Somalia, or Western Africa, or Cambodia, or other places.**

In that we see a new energy to serve the needs of the Faith: they are directly correlated. It's not an indirect correlation, how Bahá'í work aims fundamentally and directly at the relief of humanity from the decline.

As I'm sure you all know, service to the Faith is in many times inspiring, energizing and liberating, but let us also recognize that at times service to the Faith is tiring, frustrating, discouraging, and fraught with disappointment. It is part of the human condition and at such times our inspiration is drawn from the mission given to us to, as [the Ridván Message](#) says, aid Bahá'u'lláh to lift the yoke of oppression from humanity.

The Nature of Civilization

[The Ridván 2009 message](#) refers to the role of the Faith in "rebuilding a broken world". Shoghi Effendi has referred to the present society in terms of the threat to the fabric of civilized life. He says:

If carried to excess, civilization will prove as prolific a source of evil as it has been of goodness when kept within the restraints of moderation.[7]

"The day is approaching" – he foreshadows - "The day is approaching when its [civilization's] flame will devour the cities..."[8]

He refers to the future glorious destiny of mankind, but he asks the rhetorical question:

Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era?[9]

As you know the Roman Empire took about 400 years to collapse, it didn't suddenly go bang, it declined and cracks appeared and then the whole thing progressively fell apart. Shoghi Effendi refers to the prospect of the present-day declining process leading to the fall of civilization, and in this case not simply in one part of the world, as in the Mediterranean world of Rome , but rather on a world scale. It's worth our while taking a moment to review the fall of the Roman Empire . Much has been written about it, by a variety of authors extending back to Gibbon and Spengler, among others. But I'm interested in a couple of contemporary authors. [Kenneth Clark](#), wrote a book titled "Civilization" and he referred to civilization as an entity that occurs at various times in history, and he said its nature is such that however complex and solid it seems it is actually quite fragile.

Those of you who recall the pictures on television at the time when [hurricane Katrina](#) afflicted New Orleans will have seen there a slight glimpse of the fragility of civilization, (although that was of course a temporary thing). Clark goes on to point out that the downfall of Roman civilization was due to a number of factors: the rise of fear, fear in the unknown, including fear of the mysterious supernatural; a lack of confidence in society, in philosophy, in laws and in one's own mental processes, and in a decline in behavior, not so much in terms of immorality or promiscuity, but a lack of energy and vigor. Another of the most interesting studies of civilization is that of [Radhakrishnan](#), the Indian philosopher and former Vice President of India who wrote a most entertaining book "Eastern Religions and Western Thought" in which as a non Christian he looked at that period of history with the fall of the Roman Empire and the ultimate rise of Christianity. He also ascribes a fall of the Roman Empire to be due to a variety of causes: greed and corruption. He refers to the growth of vast fortunes and widespread poverty throwing society out of balance, a most intriguing concept and phrase. And he summarizes what happened and said it was a period of disorder, the collapse of the higher intellectual life, the decline of righteousness, a time when philosophy failed, literature languished, and religion became rigid and superstitious.

We face the danger in our world of the collapse of civilization. **We know that our religion aims to give rise to a [world civilization](#). We know that it will come, an incontrovertible promise of Bahá'u'lláh, but the transition may well involve a massive and prolonged decline of civilization in its old form and the gradual rise of the [new](#).**

It seems to me that the Bahá'í Faith is, as far as I can tell, the first religion to self consciously see its ultimate purpose in [the creation of a new civilization](#). My knowledge of history is limited, I'm an engineer, we don't read books or anything like that, but it seems to me that when I look at, say, Christianity, the early Christians were bent on survival, bent on taking the glad tidings of the coming of Jesus Christ to the Gentiles as well as the Jews in the Mediterranean world and they succeeded. As Christianity developed so the Byzantine civilization arose. The early Arab followers of Muhammad gave no indication that they saw the glories of the civilization of Baghdad , Cordova, Damascus and Cairo in their future. It was initially a matter of eradicating paganism from their midst.

Our religion self consciously states from its various earliest days that [its aim is to produce a new civilization](#) and in that sense it formulates its strategy along those lines.

Let us say we had mysterious powers and we're given a blank sheet of paper and told: - "Set out the requirements for making [a new civilization](#)". And we think about it, consider what is a civilization, it's obviously more than Palm Pilots and PCs, and things like that, there's something much more fundamental to it.

How do you make a civilization?

A civilization involves a foundation of behavioral change through spiritual transformation. We can agree on that. A civilization depends upon certain moral and ethical, spiritual characteristics, but what else? What is the framework of the new civilization we are conceptualizing in this hypothetical example of given a blank sheet of paper and asked "please, set out a framework for a civilization"?

We would want to have certain things:

We'd want an [institutionalized practice of individual and community worship](#), for a variety of reasons

We would want individuals comprising that civilization to engage in an [exploration and application of divine teachings to daily life](#), so that we can build up a civilization in a reasonable and productive manner

We would want civilized society to be imbued with [a sense of altruism to the service of humanity](#). We don't want selfish greedy people, but people who are altruistic, who think of the larger good.

And essentially we would want them to transmit civilized values to the new generation of [children](#) and [youth](#).

If you were to agree that those are the elements of the framework of a civilization then I must tell you, you have fallen into my trap, because what I have described are the elements of the [core activities](#) of the [Five Year Plan](#). What I have referred to are things such as the [devotional meetings](#), the [institute process](#), [study of the Ruhi Books](#), the focus on [service to humanity](#), [children's classes](#), [youth classes](#), the [junior youth activities](#).

The point I make is that we are engaged, obviously in the spread of the Faith, in pursuit of the endeavors of the [Five Year Plan and beyond](#), but far more than that we are establishing the roots of new civilization in our day-to-day activities of the present plan. This doesn't mean that civilization will magically spring into being like the goddess Athena, rather it will come gradually, slowly, generation upon generation, decade upon decade, and century upon century, to realize its fruit in the Golden Age, but its roots are to be found in the activities of the present day at this time in history.

Nevertheless it remains the challenge to the Bahá'í community to deal with the psychological dimension of change. I mention this because one tends to be secure if there is no change: one does the same old thing day after day, you do it in your sleep, you do it without even thinking, and everything is stable and comfortable. Change disturbs all that, and one just tends to be resentful of it: "this is not the way it used to be, I have very fond memories of childhood and the pattern of behaviour of that time." Shoghi Effendi has in a number of places warned us of avoiding extremes. It tells us for example:

It is our primary task to keep the most vigilant eye on the manner and characteristic of the characteristic of the growth of the Faith,...lest extreme orthodoxy on one hand, and irresponsible freedom on the other, cause it to deviate from that Straight Path which alone can lead it to success.[12]

And there are a number of other passages which deal with the same theme. There's one of the House of Justice.

"In past Dispensations believers have tended to divide into two mutually antagonistic groups: those who held blindly to the letter of the Revelation, and those who questioned and doubted everything. Like all extremes, both can lead to error.[13]

I mentioned this because one is more comfortable clinging blindly to the letter of the law:

"Why are you doing this?"

"Look, here it's written black and white, read for yourself. It's so clear!"

And yet we are warned to avoid the extreme of clinging blindly to the letter of the law, just as Shoghi Effendi warns us against extreme orthodoxy. And 'Abdu'l-Bahá also of course warned us against this rigidity. In one place, this was a statement attributed to him, it's in *Star of the West*, he says:

"Holding to the letter of the law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established." [14]

It's quite a sobering passage from 'Abdu'l-Bahá.

At every stage of the unfoldment of the Cause, where there has been change it's been a test to the believers: **my reading of Bahá'í history, is that the ministry of 'Abdu'l-Bahá, included actions which were a test to a number of the believers.** It included His focus on the west - "there are still plenty of people around here to teach the Faith to, why worry about Canada or United States or Australia and other remote places?" - "We'll get to them eventually" - the [Tablets of Divine Plan](#), a cause for the scattering of the friends all over the world, the setting up of organization in [His Will and Testament](#).

These were a test to a number of devoted believers of that time. **The same applies to Shoghi Effendi; his conduct was a test to some and of course the mist of history obscures this now, decades have passed; at that time there were a number of believers, sincere devoted believers, troubled by what Shoghi Effendi did.** They didn't become [Covenant breakers](#), they did not doubt the validity of the Covenant, they were faithful believers, but they were troubled: "[Why did he stop going to the mosque every Friday, when his grandfather, the perfect exemplar, had done that?](#) Why did he adopt western clothes in contrast with his predecessors?" "Why from 1921 to 1937 did he focus on raising the [Administrative Order](#)? Was he not turning it into an organization rather than a dynamic spiritual free-from-constraint religion?" "Why did he call upon us to [expel from the community](#) those who flagrantly violated a Bahá'í law? Where was love? Where was forgiveness? Where was a sin covering eye?" and so on "Why did he activate living [Hands of the Cause](#) and ultimately [Auxiliary Board Members](#)?" This was a very interesting strategy: initially the first ones were designated posthumously until we got a little more used to the concept and then the time came to appoint living individuals.

The House of Justice, in its conduct over the years has provided the same degree of test through change. Sincere, devoted, highly faithful believers were tested. When the House of

Justice, in one of its first actions, combined the Eastern and Western pilgrims, I've talked to a number of people who were deeply tested by that. They remained faithful to the Cause, they remained devoted, but they were shaken by it. The decision that the [Huqúqu'lláh](#), in the absence of the Guardian, should come to the House of Justice was a test to many. The establishment of the [Continental Board of Counselors](#) tested a number of individuals who had some misgivings about appointed people and titles and all the rest of it, and then of course the [Teaching Centre](#); the establishment of [Regional Bahá'í Councils](#), even though the [Constitution of the House of Justice](#) has the right to found institutions, this was a test to the believers: "what will happen to the National Assemblies? Why was their power been taken? We got by very well without Regional Bahá'í Councils for decades, why do we need them now?" Etcetera.

The House of Justice far greater latitude than that, and I think if we would live for another century, we would see all kinds of changes in the future.

I dwell on this as my final point because the House of Justice in 1996 began a process of quite significant change and that change is a test to some sincere and devoted believers. The concept of clusters has been a challenge to some, not to everybody, but to some: "what about the LSA, are we going to forget about that? Shoghi Effendi gave us the LSA? Why do you need the [cluster](#)?"

The priority given to the [core activities](#) such as and [the focus on the intensive and prolonged group study of the Ruhi books](#), has been a test to some: "it means we can't have [firesides](#)? We can't have [deepening classes](#)? What about all the things in the Writings? Is that all we have to study?" And the like.

The focus on [Intensive Programs of Growth](#) has been a test. The deeper involvement of the [International Teaching Centre, the Counselors, and Auxiliary Board Members](#) in the life of the community has been a test, not to disputative or contentious believers, but to a number of devoted believers who remember the old days, who remember when life was simpler: they went to Feast, we had a fireside, we went to deepening classes and occasionally did something else. Life was simple, life was straight forward, it was entirely comprehensible, and then along came this whole apparatus using words that do not appear in the Writings, as far as one can tell from earlier times: [Cluster](#), [Intensive Program of Growth](#), [Core Activity](#) and the like.

This is a challenge of change. It can be avoided very simply by allowing the Faith to remain static and to wither. We cannot do this, we have no choice, we have to build the [World Order of Bahá'u'lláh](#). Things have to expand and develop in ways we cannot yet comprehend.

This requirement of necessity is that change can and must occur if the Faith is to fulfill its ordained destiny and its future.

We must overcome any psychological barrier to change, any misgivings, any concerns and troubles. We must recognize that when there is change you get extremes. In this case the change since 1996 have produced in a few people a very colorful extreme: the accusation that the Ruhi material is only applicable to the Third World . This is very interesting, it's very colorful, because [when you open a Ruhi book what do you find there? The sacred Texts!](#) The authoritative Writings.

If you look at [Book 1](#), there are passages you can spend your life contemplating, just as devoted Christians have spent their lives contemplating the phrases of the Lord's Prayer. Another extreme is the accusation that we are ignoring Assemblies, feasts, firesides, and deepenings; the false accusation that Anna's presentation could be given by a parrot; these are an extreme distortion which reflect one's unease and frustration at the change that has been brought about by the House of Justice.

The automatic equivalence in the minds of some between the House of Justice call to direct teaching, to present the coming of Bahá'u'lláh in more direct terms, based upon the condition of the world, based upon the spiritual hunger of mankind, trivialized and gravely distorted into a call for the universal application of door to door teaching. These are all expressions, to my mind, of the unease of capable and devoted believers who are struggling with change. Of course when you go to one extreme you get the other extreme, you get the criticism of those who are not involved in the Institute Process, extreme statements to not bother with the LSA or with firesides, the confusion between priority and exclusive, and so on.

This is the challenge we face and it's inherent in [the Ridván 2009 Message](#). The solution is childish simple; the solution is so simple, it hardly worth mentioning. **The solution is no more and no less than unreserved acceptance of whatever the central authority of the Cause, in this case the Universal House of Justice decrees.**

If we would hold to that, if we would contemplate it deeply, if we would absorb the implications and meaning of unreserved acceptance and implementation of whatever the Central Authority in the Cause decrees we are safe. Nothing can trouble us, we are in an impregnable stronghold, and we would become part of this massive movement of humanity to rescue the world from the perilous disorder, the intense suffering of the declining process and to usher in [the ordained new world civilization in the Golden Age of the Cause.](#)

Notes: [1] Shoghi Effendi, *The World Order of Bahá'u'lláh*, pp. 168-71.

[2] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 168

[3] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 193

[4] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 187

[5] Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 125.

[6] Bahá'u'lláh, *The Kitáb-i-Iqán*, p. 31

[7] Shoghi Effendi, *The Advent of Divine Justice*, p. 31

[8] Shoghi Effendi, *The Promised Day is Come*, p. 3

[9] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 201

[10] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 183

[11] *Compilations, The Compilation of Compilations vol II*, p. 283

[12] Shoghi Effendi, *Bahá'í Administration*, p. 42

[13] *Compilations, Scholarship*, p. 16

[14] *Star of the West*, vol 6, no. 6, June 24, 1915, page 44



Comments

July 4. On this date in 1912, 'Abdu'l-Bahá was asked "Do you feel the excessive heat? Does it affect your health?" to which he replied "I am so absorbed that I feel neither the heat nor the cold. It is all the same to me."

submitted 4 months ago by A35821363

July 4. On this date in 1912, 'Abdu'l-Bahá [was asked](#) "Do you feel the excessive heat? Does it affect your health?" to which [he replied](#) "I am so absorbed that I feel neither the heat nor the cold. It is all the same to me."

Thursday, July 4, 1912

[New York]

A number of people met 'Abdu'l-Bahá in the morning. He spoke to them about divine knowledge and the spiritual stations which lead to eternal life -- the ultimate goal of human existence. A black youth was there, to whom the Master gave the name 'Mubárah' ['happy'], and to a black woman He gave the name 'Khush Ghadam' [a person who brings good fortune, welcome news, good omen]. He spoke to them about the importance of harmony between the white and black races of America and described the various meetings attended by both blacks and whites and the talks given at them which dealt with this question.

Mrs Kaufman asked about the influence of heavenly bodies on the affairs of humanity. 'Abdu'l-Bahá replied:

The words of the astrologers are for the most part doubtful and unreliable. But the whole of creation is interrelated like the different parts of the human body which have a complete affinity from the toenail to the hair on the head. Every part is perfectly connected with the other. Similarly, the whole of creation forms a chain composed, as it were, of

many links connected with each other. It is therefore obvious that they all greatly influence each other and are part of organized, regular cycles.

He was then asked about the connection between the soul and the body. He replied, 'It has the same connection as the sun has with the mirror. Death consists of the severance of this connection.'

'Some say that your prayers and promises for us have come true and are being completely fulfilled.'

'I always pray with complete self-effacement and humbly implore confirmations from the Kingdom of Abhá.'

'Do you feel the excessive heat? Does it affect your health?'

'I am so absorbed that I feel neither the heat nor the cold. It is all the same to me.'

Today the Master was occupied in revealing Tablets for the Eastern friends. Notwithstanding the heavy pressure of work, He does not delay His answers to important questions.

There was a large crowd in the evening to whom He spoke about the various kingdoms of creation and the virtues of the world of existence. After the meeting several seekers visited the Master in His room. He answered their questions regarding the stations of divinity and the journey in the path of knowledge and servitude. Everyone was pleased and delighted and joined us in offering praise and glory to God.



Comments

July 4. On this date in 1930, Shoghi Effendi completed his translation of the "Kitáb-i-Íqán." Bahá'u'lláh wrote it in 1861, after spending two years studying with Sufi sheikhs in Kurdistan using the name Darvish Muhammad-i-Irani. The "Kitáb-i-Íqán" contains many themes common to Sufi teaching.

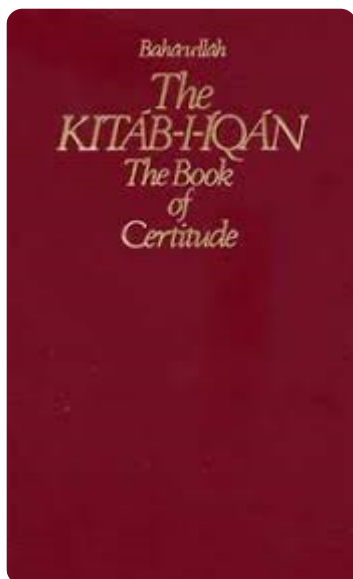
submitted 4 months ago by A35821363

July 4. On this date in 1930, Shoghi Effendi completed his translation of the *Kitáb-i-Íqán*. Bahá'u'lláh wrote the work in 1861, and it contains many themes common to Sufi teaching which Bahá'u'lláh would have encountered from 1854 to 1856 when he, using the name Darvish Muhammad-i-Irani, studied with Sufi sheikhs in Kurdistan.

Bahá'u'lláh had left Baghdad for the mountains of Kurdistan on April 10, 1854, and returned to Baghdad on March 19, 1856. He spent those two years using the name Darvish Muhammad-i-Irani studying with various Sufi sheikhs. His studies with the Sufis led to his writing the *Four Valleys* in 1857 and *Seven Valleys* in 1860. Both books are usually published together and their contents are largely based on the experiences he had as Darvish Muhammad-i-Irani. Similarly, the *Kitáb-i-Íqán*, written in 1861, contains many themes common to Sufi teaching. Finally, Bahá'í cosmology is largely a reflection of Sufi cosmology.

The *Kitáb-i-Aqdas*, the central book of the Bahá'í Faith written by Bahá'u'lláh, was only officially translated into English in 1992, by which time other translations, such as one by the Royal Asiatic Society, were becoming increasingly available through dissemination via the internet. My personal opinion is that the material in the *Kitáb-i-Aqdas* is so objectionable

that the Bahá'í authorities wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.



Comments

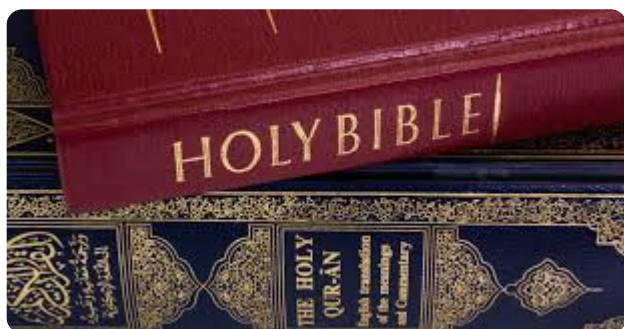
July 4. On this date in 1947, a letter written on behalf of Shoghi Effendi stated "We cannot be sure of the authenticity of any of the phrases in the Old or the New Testament. What we can be sure of is when such references or words are cited or quoted in either the Quran or the Bahá'í writings."

submitted 4 months ago by A35821363

July 4. On this date in 1947, [a letter](#) written on behalf of Shoghi Effendi stated "We cannot be sure of the authenticity of any of the phrases in the Old or the New Testament. What we can be sure of is when such references or words are cited or quoted in either the Quran or the Bahá'í writings."

We cannot be sure of the authenticity of any of the phrases in the Old or the New Testament. What we can be sure of is when such references or words are cited or quoted in either the Quran or the Bahá'í writings.

(4 July 1947 to an individual believer)



Comments

July 4. On this date in 1957, Shoghi Effendi wrote "hail the formation of the historic Regional Spiritual Assembly of the Bahá'ís of Scandinavia and Finland – an event which posterity will acclaim as a landmark of far-reaching significance in the history of the evolution of the Faith of Bahá'u'lláh

submitted4 months agobyA35821363

July 4. On this date in 1957, Shoghi Effendi [wrote](#) "I hail the formation of the historic Regional Spiritual Assembly of the Bahá'ís of Scandinavia and Finland – an event which posterity will acclaim as a landmark of far-reaching significance in the history of the evolution of the Faith of Bahá'u'lláh..."

I hail the formation of the historic Regional Spiritual Assembly of the Bahá'ís of Scandinavia and Finland – an event which posterity will acclaim as a landmark of far-reaching significance in the history of the evolution of the Faith of Bahá'u'lláh and the rise of its divinely appointed Administrative Order in the northern regions of the steadily awakening European continent. This great turning-point in the rising fortunes of the institutions of this irresistibly advancing Order is, no doubt, attributable to the warm and whole-hearted response of the Scandinavian and Finnish believers to the Message of the New Day, carried to them by the champion-builders of this Order labouring so valiantly in the Great Republic of the West, as well as to their own staunchness of faith, fidelity, constancy and exemplary devotion.

This new phase in the unfoldment of their beloved Faith, during this crucial period through which a turbulent, a spiritually famished, and morally decadent continent is passing, heralding as it does the advent of the day when each of these Communities will emerge as

an independent national entity, must be signalized by an upsurge of activity, a demonstration of Bahá'í solidarity, of devotion and of self-sacrifice unparalleled in the annals of the Faith in those regions. . .

An attempt must also be made to introduce the Faith, however tentatively, into each of the three neighbouring Baltic States, destined, in the course of time, to play a memorable part in the establishment of the Faith in North-East Europe....

(In the handwriting of Shoghi Effendi, appended to a letter dated 4 July 1957 written on his behalf to the National Spiritual Assembly of Scandinavia and Finland) [23]



Comments

July 4. On this date in 1964, after three and a half years of construction, the Bahá'í House of Worship in Langenhain, Germany was dedicated. The dedication concluded with a viewing of images of Bahá'u'lláh and the Báb.

submitted 4 months ago by A35821363

July 4. On this date in 1964, after three and a half years of construction, the Bahá'í House of Worship in Langenhain, Germany [was dedicated](#).

The dedication program opened with [Psalm 23](#), sung in German. This was followed by the reading of Bahá'í prayers in several languages and the dedication address in German by [Amatu'l-Bahá Rúhíyyih Khánum](#). At the close of her address, she asked all to rise while she read a prayer revealed by Bahá'u'lláh. This was followed by a prayer of 'Abdu'l-Bahá, in German, an extract from the Writings of Bahá'u'lláh in English, a prayer chanted in Persian and further readings from the Old and New Testaments in German. A music arrangement of the Arabic [Hidden Words](#) was sung. There were further readings in German and additional prayers in Swedish, French and Spanish. The program concluded with the prayer of Bahá'u'lláh, [From the Sweet-Scented Streams](#), sung in German.

Following this program, [Amatu'l-Bahá Rúhíyyih Khánum](#) arranged the [portraits of Bahá'u'lláh](#) and the Báb on a table before Persian rug which had lain in the room of Bahá'u'lláh at the [Mansion of Bahjí](#). Red roses brought from [the grave of Shoghi Effendi](#) in London were placed near the portraits. The Bahá'ís then viewed these pictures, first passing in front of [Amatu'l-Bahá Rúhíyyih Khánum](#) who anointed each one with [attar of rose](#).



Comments

July 4. On this date in 1983 the UHJ wrote "This generation of Bahá'í youth enjoys a unique distinction. You will live your lives in a period when the forces of history are moving to a climax, when mankind will see the establishment of the Lesser Peace, and during which the Cause of God will play..

submitted4 months agobyA35821363

July 4. On this date in 1983, the Universal House of Justice [wrote](#) "This generation of Bahá'í youth enjoys a unique distinction. You will live your lives in a period when the forces of history are moving to a climax, when mankind will see the establishment of the Lesser Peace, and during which the Cause of God will play an increasingly prominent role in the reconstruction of human society. It is you who will be called upon in the years to come to stand at the helm of the Cause in face of conditions and developments which can, as yet, scarcely be imagined."

[2144. The Bahá'í Youth of Today Have the Distinction of Seeing the Establishment of the Lesser Peace and the Reconciliation of Society](#)

"This generation of Bahá'í youth enjoys a unique distinction. You will live your lives in a period when the forces of history are moving to a climax, when mankind will see the establishment of the Lesser Peace, and during which the Cause of God will play an increasingly prominent role in the reconstruction of human society. It is you who will be called upon in the years to come to stand at the helm of the Cause in face of conditions and developments which can, as yet, scarcely be imagined."

(From a letter of the Universal House of Justice to the European Youth Conference in Innsbruck, July 4, 1983)



Comments

July 5. On this date in 1938, Shoghi Effendi addressed a letter to North American Bahá'ís titled "Marching Toward Their Goal" stating "internal disintegration and external chaos are being accelerated every day and are inexorably moving towards a climax. The rumblings that must precede ..."

submitted 4 months ago by A35821363

July 5. On this date in 1938, Shoghi Effendi [addressed a letter](#) to North American Bahá'ís titled "[Marching Toward Their Goal](#)" stating "internal disintegration and external chaos are being accelerated every day and are inexorably moving towards a climax. The rumblings that must precede the eruption of those forces that must cause "the limbs of humanity to quake" can already be heard. "The time of the end," "the latter years," as foretold in the Scriptures, are at long last upon us. The Pen of Bahá'u'lláh, the voice of Abdu'l-Bahá, have time and again, insistently and in terms unmistakable, warned an unheeding humanity of impending disaster."

[Marching toward Their Goal](#)

5 JULY 1938

I wish to reaffirm in person my sense of joy and gratitude, as expressed in my last cable to your Assembly, at the new spirit of alertness and determination which you have so clearly demonstrated while yet on the threshold of your year of stewardship in the service of the Cause of Bahá'u'lláh. I am filled with fresh hopes, and yearn to witness, ere the present year draws to a close, not only the fulfillment of an unexampled record of service but the revelation of such depths of consecration as will astonish, nay thrill, both the members of your own community and the rest of the Bahá'í world. Pregnant indeed are the years

looming ahead of us all. **The twin processes of internal disintegration and external chaos are being accelerated every day and are inexorably moving towards a climax.** The rumblings that must precede the eruption of those forces that must cause "the limbs of humanity to quake" can already be heard. "The time of the end," "the latter years," as foretold in the Scriptures, are at long last upon us. The Pen of Bahá'u'lláh, the voice of Abdu'l-Bahá, have time and again, insistently and in terms unmistakable, warned an unheeding humanity of impending disaster. The Community of the Most Great Name, the leaven that must leaven the lump, the chosen remnant that must survive the rolling up of the old, discredited, tottering Order and assist in the **unfoldment of a new one** in its stead, is standing ready, alert, clear-visioned, and resolute. The American believers, standard-bearers of this worldwide community and torchbearers of an **as yet unborn civilization**, have girt up their loins, unfurled their banners and stepped into the arena of service. **Their Plan** has been formulated. Their forces are mobilized. They are steadfastly marching towards their goal. They cannot afford either to turn back or hesitate. The hosts of the **Abha Kingdom** are rushing forth, as promised, to direct their steps and reinforce their power. Through their initial victories they have provided the impulse that must now surge and, with relentless force, sweep over their sister-communities and eventually overpower the entire human race. **The generality of mankind, blind and enslaved, is wholly unaware of the healing power with which this community has been endowed, nor can it as yet suspect the role which this same community is destined to play in its redemption.** Fierce and manifold will be the assaults with which governments, races, classes and religions, jealous of its rising prestige and fearful of its consolidating strength, will seek to silence its voice and sap its foundations. Unmoved by the relative obscurity that surrounds it at the present time, and undaunted by the forces that will be arrayed against it in the future, this community, I cannot but feel confident, will, no matter how afflictive the agonies of a travailing age, pursue its destiny, undeflected in its course, undimmed in its serenity, unyielding in its resolve, unshaken in its conviction.



Comments

July 5. On this date in 1947, Shoghi Effendi wrote "The primary reason for anyone becoming a Bahá'í must of course be because he has come to believe the doctrines, the teachings and the Order of Bahá'u'lláh are the correct thing for this stage in the world's evolution..."

submitted 4 months ago by A35821363

July 5. On this date in 1947, [a letter](#) written on behalf of Shoghi Effendi stated "The primary reason for anyone becoming a Bahá'í must of course be because he has come to believe the [doctrines](#), the [teachings](#) and the [Order of Bahá'u'lláh](#) are the correct thing for this stage in the [world's evolution](#)...they have [a plan](#); and they are trying to follow it."

[246. The Primary Reason for Becoming a Bahá'í](#)

"The primary reason for anyone becoming a Bahá'í must of course be because he has come to believe the [doctrines](#), the [teachings](#) and the [Order of Bahá'u'lláh](#) are the correct thing for this stage in the [world's evolution](#). The Bahá'ís themselves as a body have one great advantage: They are sincerely convinced Bahá'u'lláh is right; [a plan](#); and they are trying to follow it. But to pretend they are perfect, that the Bahá'ís of the future will not be a hundred times more mature, better balanced, more exemplary in their conduct, would be foolish."

(From a letter written on behalf of the Guardian to an individual believer, July 5, 1947: Teaching Work Among the Masses, p. 2)



Comments

July 5. On this date in 1949, Shoghi Effendi gave an individual believer marital advice, stating "perhaps you are not giving your husband enough of your love, physically and spiritually, to keep his interest centred in you...we Bahá'ís, being enlightened and progressive people..."

submitted 4 months ago by A35821363

July 5. On this date in 1949, Shoghi Effendi [gave an individual believer marital advice](#), stating "perhaps you are not giving your husband enough of your love, physically and spiritually, to keep his interest centred in you...we Bahá'ís, being enlightened and progressive people, should not hesitate...should leave no stone unturned...He urges you both to devote more of your time to teaching the Cause and to pray together that Bahá'u'lláh may give you a real and lasting love for each other."

[2329](#). He was sorry to hear of the inharmony and unhappiness which has arisen in your home, and he assures you he will pray for its removal.

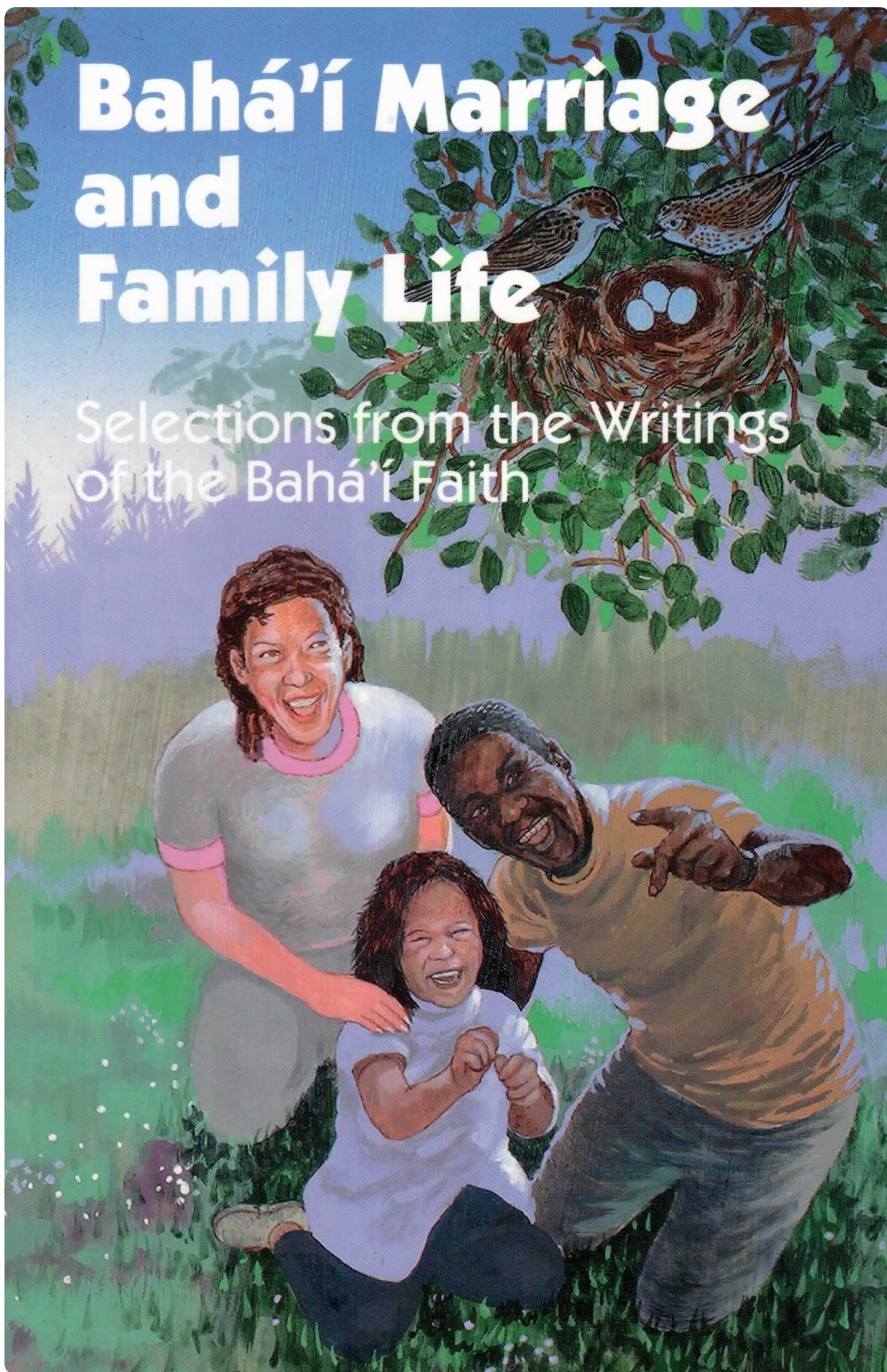
He suggests to you that perhaps you are not giving your husband enough of your love, physically and spiritually, to keep his interest centred in you. Marriage problems are often very involved and subtle, and we Bahá'ís, being enlightened and progressive people, should not hesitate, if it seems necessary or desirable, to turn to science for help in such matters. If you and your husband talked over your problems--together or separately--with a good physician you might find that you can cure your own husband, or at least try to do so. It is a great pity that two believers, united in this glorious Cause, and blessed with a family, should not be able to live together really harmoniously, and he feels you should take constructive action and not allow the situation to get worse. When the shadow of separation hangs over a husband and wife they should leave no stone unturned in their effort to avert its becoming a reality.

He urges you both to devote more of your time to teaching the Cause and to pray together that Bahá'u'lláh may give you a real and lasting love for each other.

(5 July 1949)

Bahá'í Marriage and Family Life

Selections from the Writings
of the Bahá'í Faith



Comments

July 5. On this date in 1949, Shoghi Effendi wrote "we, the few who have caught the vision, should not waste our energies beating up and down the paths pursued by humanity ... We should concentrate on the Cause, because it is what is needed to cure the world...."

submitted 4 months ago by A35821363

July 5. On this date in 1949, [a letter](#) written on behalf of Shoghi Effendi to an individual believer state "we, the few who have caught the vision, should not waste our energies beating up and down the paths pursued by humanity, and which are not solving its ghastly present-day problems. We should concentrate on the Cause, because it is what is needed to cure the world.... If the Bahá'ís want to be really effective in teaching the Cause they need to be much better informed and able to discuss intelligently, intellectually, the present condition of the world and its problems.... We Bahá'ís should, in other words, arm our minds with knowledge in order to better demonstrate to, especially, the educated classes, the truths enshrined in our Faith.... "

[1967](#). ...we, the few who have caught the vision, should not waste our energies beating up and down the paths pursued by humanity, and which are not solving its ghastly present-day problems. We should concentrate on the Cause, because it is what is needed to cure the world....

If the Bahá'ís want to be really effective in teaching the Cause they need to be much better informed and able to discuss intelligently, intellectually, the present condition of the world and its problems.... We Bahá'ís should, in other words, arm our minds with knowledge in order to better demonstrate to, especially, the educated classes, the truths enshrined in our Faith....

(From a letter dated 5 July 1949 written on behalf of Shoghi Effendi to an individual believer)



Comments

July 5. On this date in 1950, a letter written on behalf of Shoghi Effendi stated that "Naw-Ruz Has Nothing to Do with the Nineteen Day Feast."

submitted4 months agobyA35821363

July 5. On this date in 1950, [a letter written](#) on behalf of Shoghi Effendi stated that "Naw-Ruz Has Nothing to Do with the Nineteen Day Feast."

[1026. Naw-Ruz Has Nothing to Do with the Nineteen Day Feast](#)

"He would like to point out that if the believers gather before sundown on a certain date it does not matter if the meeting continues after sunset; it may still be considered as being held on the day they gathered. The Naw-Ruz Feast should be held on March 21 before sunset and has nothing to do with the 19-Day Feast. The 19-Day Feast is administrative in function whereas the Naw-Ruz is our New Year, a Feast of hospitality and rejoicing."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of the United States, July 5, 1950)



Comments

July 5. On this date in 1956, Shoghi Effendi wrote "It is important that you make contact with pure hearted individuals, gain their confidence, they gain confidence in you, and then gradually teach them. It is better to concentrate on a few, rather than attempt to teach too many at a time."

submitted4 months agobyA35821363

July 5. On this date in 1956, Shoghi Effendi [wrote](#) "It is important that you make contact with pure hearted individuals, gain their confidence, they gain confidence in you, and then gradually teach them. It is better to concentrate on a few, rather than attempt to teach too many at a time."

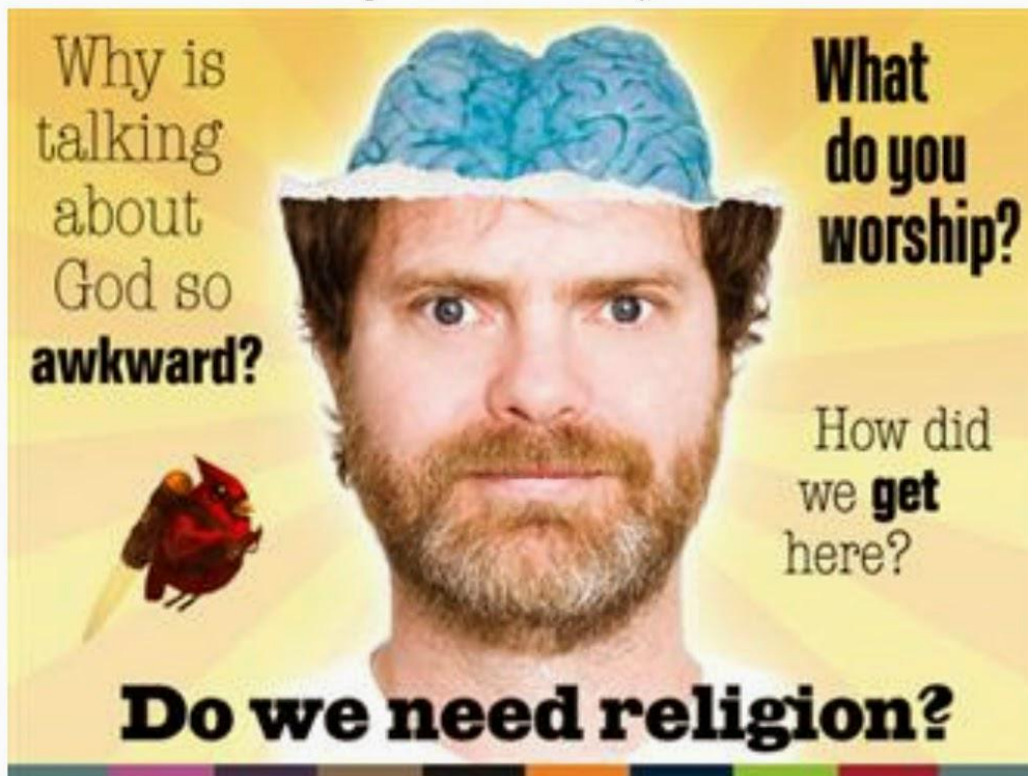
[1997](#). He hopes you will be guided and confirmed in your work, so many souls may find eternal life, through your selfless services. It is important that you make contact with pure hearted individuals, gain their confidence, they gain confidence in you, and then gradually teach them. It is better to concentrate on a few, rather than attempt to teach too many at a time. Consecration, devotion, dedication, humility are essential, that the Holy Spirit may use you as a reed for the diffusion of Its creative rays.

(From a letter dated 15 July 1956 written on behalf of Shoghi Effendi to an individual believer)

Baha'i Principles Discussion Series

Why Baha'i?

Speaker: Chuck George



118 Lock Street West 🦋 8:00 PM

Thursday, June 19, 2014

For more information call: John at 905-774-3173

Comments

July 5. On this date in 1957, a letter written on behalf of Shoghi Effendi stated "The whole purpose of the Bahá'í administrative bodies at this time is to teach, to increase the membership, to increase the Assemblies and to increase the Groups..."

submitted 4 months ago by A35821363

July 5. On this date in 1957, [a letter](#) written on behalf of Shoghi Effendi stated "The whole purpose of the Bahá'í administrative bodies at this time is to teach, to increase the membership, to increase the Assemblies and to increase the Groups..."

[102: National Spiritual Assembly of the Benelux Countries, Mrs. Léa Nys, Secretary, 5 July 1957](#)

Dear Bahá'í Sister:

Your communications with their enclosure have all arrived safely, and the beloved Guardian has instructed me to answer you on his behalf and to acknowledge receipt of your letters dated: April 25, May 5, 7, 19 and 24, June 17, and a letter regarding the Benelux Bulletin.

The historic formation of the three new Regional Assemblies for Europe has been a source of great joy to his heart, and he feels sure that it marks the opening of an important new phase in the progress of the Faith. In the past, the goal countries of Europe have been under the direct tutelage of the European Teaching Committee, acting for the American National Assembly. It was like a child who has a loving governess who lays the foundation of its education. Now the child has grown up and become a young man, and independent. He feels sure that this new development will be characterized by a marked step forward in the teaching work.

The whole purpose of the Bahá'í administrative bodies at this time is to teach, to increase the membership, to increase the Assemblies and to increase the Groups, not to create rules and regulations and impede the work through unnecessary red tape, but to insure that a great breath of spiritual vitality and inspiration goes out to the friends from their new National Body. Your Assembly should constantly bear this in mind, encourage and stimulate the friends in the teaching field, smooth out difficulties and misunderstandings and hurt feelings through love, understanding and wisdom, refrain from harsh measures, and, above all, from over-organization of the affairs of the Communities. There is a definite tendency of people everywhere to try and over-administer, so to speak, and the beloved Guardian points this out to your Assembly during the very first year of its existence in order to put it on its guard against this danger, which will stifle the spiritual life of the Community. You may be sure that many, many times he has issued this same warning to such old and tried national bodies as that of America, Germany, England etc.

It is not necessary for your Assembly to acknowledge by cable, communications, whether letter or cable, or to cable him after each National Assembly meeting. This only adds unnecessarily to the drain on your limited resources, all of which are needed for the all-important work of spreading the Faith in the three countries you represent.

The believers must be encouraged to teach individually in their own homes. Bahá'u'lláh has enjoined upon the Bahá'ís the sacred obligation of teaching. We have no priests, therefore the service once rendered by priests to their religions is the service every single Bahá'í is expected to render individually to his religion. He must be the one who enlightens new souls, confirms them, heals the wounded and the weary upon the road of life, and gives them to quaff from the chalice of everlasting life - the knowledge of the Manifestation of God in His Day.

The friends should also be encouraged within their own countries to go out and establish new centres by moving from places where there are already fifteen Bahá'ís. Although this may seem a daring act at so early a stage in the development of these communities, without audacity and courage the work will not go forward. We must not concentrate on our limitations, but on the boundless possibilities of the bounty of God, which will be vouchsafed to those who arise to propagate His Faith.

He is very pleased to see the practical way you have gone about executing your Six-Year Plan by biting off, so to speak, the work for one year, and fully approves of the goals you have set yourselves.

He noticed in one of your letters a reference to the translation and publication of literature: Although your Assembly will naturally have to assume full responsibility for Dutch and Flemish translations and publications, the ones in the French language are a different matter in view of the fact that French literature is not only needed in Belgium and Luxembourg, but also for France and Switzerland, and can be used widely throughout Europe and other countries. In view of this, your Assembly should avoid all duplication of effort which is a waste of time and money, and keep in close touch with the Paris Assembly and the Italo-Swiss National Spiritual Assembly, in order to find out what translations they are working on and what prospective publications they have in mind. In this way, time, effort and money will be saved. He was very happy to see that you are planning a Summer School in Holland. Such activities stimulate the friends, and are also a means of confirming interested contacts who may attend. He hopes it will be a great success.

He also hopes the Benelux Bulletin will be a means of encouraging and stimulating the believers throughout that area. You may be sure that he will remember you all in his prayers in the holy Shrines, and supplicate that Bahá'u'lláh may watch over your work, bless your efforts, and protect and strengthen you, in every way.

With warmest Bahá'í greetings, R. Rabbání

Dear and valued co-workers:

I fully share the joy and exultation that has filled the hearts of the valiant promoters of the Faith throughout the Benelux countries at this latest and most remarkable evidence of the onward march of their beloved Faith in so important an area of the European continent. This memorable milestone in the evolution of the institutions Bahá'u'lláh's embryonic Order, now firmly established in each of the sovereign states of Holland, of Belgium and of Luxembourg, augurs well for its future unfoldment and ultimate fruition in those countries.

The efforts, so nobly exerted in the past by the band of pioneers, resident believers and itinerant teachers in each of these states, must, in consequence of the auspicious opening of a new phase in the establishment of this Divine Order, be multiplied a hundredfold, and the standard of consecration and of service to His Cause must be raised to still greater heights. No obstacle, however formidable, no test or trial however severe, should deflect them for a moment from the task they have pledged themselves to fulfil.

The Six-Year Plan, on which they have joyously and confidently embarked, must be made the object of their constant solicitude and their earnest deliberations in the years immediately ahead. No sacrifice can be deemed too great, no labour too arduous. For the

purpose of achieving its goals all must arise, whether young or old, however limited their resources or experience, to contribute their share to the consummation of this collective historic task. A concerted effort, unexampled in its range and intensity, must needs be exerted to augment, to an unprecedented degree, the number of the avowed and active supporters of the Faith in each of these three countries, whose people stand in such dire need of its life-giving principles and ideals as well as its divinely appointed institutions. Simultaneously, effective measures must be undertaken, by the elected representatives of these communities, as well as by the rank and file of the believers, to multiply rapidly the number of isolated centres, groups and local assemblies, constituting the bedrock on which a divinely conceived order must rest. Every firmly-grounded spiritual assembly must, moreover, be incorporated for the purpose of reinforcing this foundation. Steps must also be taken to secure from the civil authorities concerned the recognition of the Bahá'í marriage certificate as well as of the Bahá'í Holy Days. The translation of Bahá'í literature into Dutch, French and Flemish, and its publication and dissemination, must likewise be energetically undertaken and carried out. The number of Summer-Schools must, gradually, increase and their scope be continually widened. And, last but not least, a plot should be selected and purchased in the outskirts of the capital city of Belgium to serve as a site for the first Mashriqu'l-Adhkár of the Benelux countries.

The task confronting these newly emerged, wholly dedicated, steadily unfolding, highly promising communities is admittedly strenuous and calls for a prolonged effort, the utmost consecration, vigilance and self-sacrifice. The interval during which this vast enterprise is to be consummated is exceedingly short. The resources at the disposal of the prosecutors of this far-reaching Plan are extremely limited. The spirit, however that so powerfully animates them in the discharge of their sacred and inescapable duties is such as to ensure, if they persevere along the path they now tread, their complete and total victory.

That they may prove themselves worthy of their high calling; that they may rise to such heights as to excite the unqualified admiration of their brethren not only in the European continent but throughout both the Eastern and Western Hemispheres; that they may, through the range and quality of their concerted exertions, draw forth a measure of Divine bounty adequate to meet the pressing needs and manifold requirements of their glorious Mission, is my ardent and constant prayer for them all as I lay my head on the threshold of His Most Holy Shrine. Shoghi



Comments

July 5. On this date in 1957, Shoghi Effendi wrote "The believers must be encouraged to teach individually in their own homes. Bahá'u'lláh has enjoined upon the Bahá'ís the sacred obligation of teaching."

submitted4 months ago by A35821363

July 5. On this date in 1957, Shoghi Effendi [wrote](#) (also [here](#)) "The believers must be encouraged to teach individually in their own homes. Bahá'u'lláh has enjoined upon the Bahá'ís the sacred obligation of teaching."

[2009](#). The believers must be encouraged to teach individually in their own homes. Bahá'u'lláh has enjoined upon the Bahá'ís the sacred obligation of teaching. We have no priests, therefore the service once rendered by priests to their religions is the service every single Bahá'í is expected to render individually to his religion. He must be the one who enlightens new souls, confirms them, heals the wounded and the weary upon the road of life, and gives them to quaff from the chalice of everlasting life the knowledge of the Manifestation of God in His Day.

(From a letter dated 5 July 1957 written on behalf of Shoghi Effendi to the National Spiritual Assembly of Benelux countries)



Comments

July 5. On this date in 1960, the Custodians sent a letter to all NSAs on "account of the reaction of the Bahá'í world to Mason Remey's claim" reminding "that acceptance of this baseless claim, and particularly activity in support of it designed to influence others, constitutes a betrayal ..."

submitted 4 months ago by A35821363

July 5. On this date in 1960, the Custodians sent [a letter to all National Spiritual Assemblies](#) on "account of the reaction of the Bahá'í world to [Mason Remey's claim](#)" reminding "that acceptance of this baseless claim, and particularly activity in support of it designed to influence others, constitutes a betrayal of the Sacred Texts upholding the structure of the Cause of Bahá'u'lláh...that most terrible of all punishments described by the [Master in His Will](#) when He wrote: *"Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God."*

To All National Spiritual Assemblies

[We](#) have already sent you an account of the reaction of the Bahá'í world to [Mason Remey's](#) claim. It is now clear that a mere handful of believers supported it, but that these have been working actively to get others to join them.

It must be obvious to the friends everywhere that acceptance of this baseless claim, and particularly activity in support of it designed to influence others, constitutes a betrayal of the Sacred Texts upholding the structure of the Cause of Bahá'u'lláh. This has been unanimously attested by all the National Assemblies in their repudiation of [Mr. Remey's](#) action.

In discharging their responsibility to safeguard the Bahá'í Community, the [Hands of the Cause](#) at an early stage instructed that the friends in France should refrain from associating with the former members of the National Assembly there who were active in their support of [Mr. Remey](#). The [Hands in the Holy Land](#) feel that the time has now come to extend this policy to all individuals who openly support this false claim. The believers everywhere should immediately cease associating, either by direct contact or by correspondence, with anyone who supports [Mason Remey's](#) claim to be the Guardian of the Faith, because the actions of these misguided people, whatever their intent, can only lead to discord and division within the Cause of God. We may indeed rejoice that this latest attempt to create division has, like all others before it, failed utterly to destroy the basic unity of the Faith.

The response of the friends in all parts of the world reflects how faithfully they have heeded the injunction of 'Abdu'l-Bahá in [His Will and Testament](#): "Guard ye the Cause of God, protect His law and have the utmost fear of discord."

By unity such as the believers have shown, all attempts to create division can be foiled, and the waverers saved from becoming subject to that most terrible of all punishments described by the [Master](#) in [His Will](#) when He wrote: *"Should any, within or without [the company of the Hands of the Cause of God](#) disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God."*

With warm Bahá'í love,

In the service of the beloved Guardian,

[HANDS OF THE CAUSE IN THE HOLY LAND](#)



Comments

July 5. On this date in 1978, Ruth Moffett died. She was one of the outstanding traveling speakers for the religion who is known to have aided the founding of Bahá'í communities.

submitted4 months ago by A35821363

July 5. On this date in 1978, [Ruth Moffett](#) died. She was one of the outstanding traveling speakers for the religion who is known to have aided the founding of Bahá'í communities.

On May 18, 1954, [Ruhaniyyih Ruth Moffett](#) arrived in Israel. She [described](#) the founding of that country six years previous as "a most remarkable bloodless revolution occurred, when 4,000,000 Moslems fled and 1,000,000 Jews marched in and began tilling their ancestral soil, and a new nation was born. Today the blue and white flag with the star of Bethlehem flutters proudly over the world" youngest democracy --"" nation as eternally old as yesterday, as eternally young as tomorrow". Phonex-like, from the ashes have risen again to build a new homeland, to develop the most stupendous, life-salvaging operation ever undertaken in the whole history of mankind, and to fulfil the promise of the Ages!"

At 10:30 a.m. on Tuesday, May 18, the Royal Sabena glided along the runway to the first stop in Brussels, Belgium, after the long transoceanic flight. There the same plane was reconditioned and flew over Europe, and Brindisi, the tip of the heel of Italy, over the Ionian and Mediterranean Seas, and arrived in Athens, where the plane was again reconditioned, and arrived at 10:30 p.m., May 18, 1954 at the airport at Jappa, Tel Aviv, Israel. This is the modern miracle, to travel thousands of miles from Chicago to Tel Aviv in only thirty nine hours!

As the Royal Sabena plane winged its way toward Israel, Ruhaniyyih wondered how it would look in comparison with when she saw it before - a desert land filled with rocks, sand, thorny bushes and confusion, and where everyone seemed to be against his neighbor. As the approaching lights of the Holy Land again came into view, her heart was filled

with joyful and reverential expectancy and she thought to the words of the song, "Israel - The Land of Promise Welcomes You".

As she gazed meditatively at the approaching lights of the Holy Land, the panorama of history seemed to unroll before her mind: of how Palestine was peopled by cave dwellers in about 3500 B.C.; of how Abraham was led to this land, and God made a covenant with Him, "that in the seed of Abraham shall all the nations of the earth be blest"; of the Cananites, and later how Moses led the Israelites out of bondage, and for forty years in the wilderness, and Joshua led them to the Promised Land flowing with milk and honey; how the Jewish people built up the land but turned away from God to gods of their own making. Then Saul became the first king and established a civic kingdom, but he died. David became the king unifying the kingdom and calling them to return to God: and David died and was called to his fathers. Solomon, his son became King. He expanded the kingdom, and to this day, the glory and unity of his kingdom is still sung. But Solomon died and the tribes became divided. Then the Assyrians in 722 B.C., destroyed Damascus and Israel and took the tribes into captivity, and they became scattered. After the Babylonian invasion in 586 B.C. the remaining tribes of Judah were taken into Babylonia and scattered. Alexander the Great captured Palestine in 332 B.C. The coming of Jesus, the Christ, had a profound effect on the history of this land, which became a noted center of pilgrimages.

Under the Moslem dominion from 636 A.D. for four centuries, and the long period of the Christian Crusades, one lasting 100 years, there was much destruction and a little progress. It was under the control of the Ottoman Turks from 1516 until the first World War, then it became a mandate of Great Britain, under the League of Nations. "The White Paper" gave the promise that the doors of Palestine would again open to her people. Many outbreaks of violence have occurred between the Jews and Arabs, which have caused this land to become one of the danger spots of the world. After World War II, the Jews began returning in large numbers, until today there are about 1,465,000 Jews, gathered from 75 countries, 125,000 Moslems, 40,000 Christians, and 16,000 Druzes in Israel.

On May 14, 1948, a most remarkable bloodless revolution occurred, when 4,000,000 Moslems fled and 1,000,000 Jews marched in and began tilling their ancestral soil, and a new nation was born. Today the blue and white flag with the star of Bethlehem flutters proudly over the world's youngest democracy -- "a nation as eternally old as yesterday, as eternally young as tomorrow". Phoenix-like, from the ashes have risen again to build a new homeland, to develop the most stupendous, life-salvaging op-

eration ever undertaken in the whole history of mankind, and to fulfil the promise of the Ages!

Ruth J. Moffett was born on January 19, 1880 and met 'Abdu'l-Bahá on a train platform in Chicago in 1912. After attending one of his lectures, she became a Bahá'í and became active in service in 1919. Her teaching efforts took her throughout the Americas, Europe, Egypt and the Near East. The Greatest Holy Leaf (Bahiyiyh Khanum) named her Ruhaniyyih, conoting spirituality, joy and beauty. Ruth J. Moffett died on July 5, 1978.



Comments

July 5. On this date in 1989, Hand of the Cause of God Ugo Giachery died while visiting Samoa.

submitted4 months agobyA35821363

July 5. On this date in 1989, Hand of the Cause of God [Ugo Giachery](#) died while visiting [Samoa](#).

Born into an aristocratic Italian family on May 13, 1896, Giachery became a Bahá'í while living in New York during the [interwar period](#). Giachery moved back to Italy as a [pioneer](#) in 1947 and from 1948 onward he became the supplier of [marble](#) for the several structures at the [Bahá'í World Centre](#), including the [Tomb of Bahá'u'lláh](#) next to the [Mansion at Bahji](#), the [International Archives Building](#) and the [Shrine of the Báb](#), one of whose doors is named after him as [Bab-i-Giachery](#).

Shoghi Effendi named him a [Hand of the Cause of God](#) in 1951 and a member of the [International Bahá'í Council](#) in 1952. He was elected chairman of the newly formed Italo-Swiss National Spiritual Assembly in 1953.



Comments

July 5. On this date in 1993, the UHJ published "a selection of extracts ... pertaining to homosexuality. They provide clear summaries of the Bahá'í view of homosexuality and also discuss, in the context of the homosexual affliction, the nature and purpose of man and the spiritual struggles"

submitted 4 months ago by A35821363

July 5. On this date in 1993, the Universal House of Justice [published](#) "a selection of extracts ... pertaining to homosexuality. They provide clear summaries of the Bahá'í view of homosexuality and also discuss, in the context of the homosexual affliction, the nature and purpose of man and the spiritual struggles with which he must contend in this life."

Homosexuality: Biological, or a Learned Behavior? by / on behalf of Universal House of Justice 1993-07-05 M E M O R A N D U M To: The Universal House of Justice From: The Research Department

Homosexuality

Mrs. ..., in a letter to the Universal House of Justice dated 15 March 1993, has raised several questions about the Bahá'í view of homosexuality. A number of her questions arise from an article she has read recently in the Atlantic Monthly magazine which supports the view that homosexual tendencies are biologically based. In particular she expresses concern for the plight of several Bahá'í men whom she knows and who are faced with the difficult struggle against their homosexual preferences. We provide the following response.

We attach a selection of extracts from the Writings of Bahá'u'lláh, and from letters written on behalf of Shoghi Effendi and of the Universal House of Justice pertaining to homosexu-

ality. [online here -J.W.] These extracts offer many insights into the subject. In particular we direct Mrs. ...'s attention to the letters of the Universal House of Justice. They provide clear summaries of the Bahá'í view of homosexuality and also discuss, in the context of the homosexual affliction, the nature and purpose of man and the spiritual struggles with which he must contend in this life. In consideration of the questions raised by Mrs. ..., we summarize below some of the fundamental points made in the attached extracts:

Homosexuality is strongly condemned by Bahá'u'lláh (Extracts 1, 2, 3, 4, 5, 6).

The Bahá'í Writings do not point to the causes of homosexuality (Extracts 11, 13, 16), although they do state that

Homosexuality is an "aberration", and is "against nature" (Extracts 3, 4, 5, 13, 17).

Homosexuality can be overcome (Extracts 2, 3, 4, 5, 6, 11, 12, 13, 14, 17), and

The individual is expected to make an effort to overcome the affliction (Extracts 4, 5, 6, 9, 10, 11, 12, 14, 17).

In light of the above information, some of Mrs. ...'s questions become moot. However, a few additional points can be noted that may further assist her in her thinking on the subject. Regarding the old debate on which human behaviours are "innate" and which are "learned", it is worth noting that the Bahá'í Writings do not uphold the materialistic view that nature is perfect.

Abdu'l-Bahá makes this very clear, for example, in a talk found on pages 308-312 of "The Promulgation of Universal Peace", where He states:

The mission of the Prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies. They are like unto Gardeners, and the world of humanity is the field of Their cultivation, the wilderness and untrained jungle growth wherein They proceed to labor. I 'Abdu'l-Bahá's teaching in this regard may be easily understood if one considers that "nature" sometimes provides examples that are unworthy of emulation by human beings. For example, the fact that some species eat their young does not mean that it is acceptable for human beings to do so. The Bahá'í concept of human nature is teleological; that is, there are certain qualities intended by God for "human nature", and qualities which do not accord with these are described as "unnatural" This does not mean that such aberrations may not be caused by the operations of "nature." Alcoholism is a good example. As Mrs. ... points out, evidence indicates that it may possibly be induced by a genetic flaw. In that sense it is due to

"natural" causes, but this does not necessarily mean that it is. Regarding the question of whether or not same-sex marriages would ever be permitted by the Universal House of Justice, the enclosed extracts indicate clearly that it would not. In addition, it is interesting to note that 'Abdu'l-Bahá says in a Tablet, Know thou that the command of marriage is eternal. It will never be changed nor altered. This is divine creation and there is not the slightest possibility that change or alteration affect this divine creation (marriage). Regarding Mrs. ...'s question about the possibility of altering the genetic makeup of an unborn child who shows a predisposition to becoming homosexual, this presumably would be a question, should it ever arise, on which the House of Justice would decide in the future. The Universal House of Justice has indicated that "To the question of alteration of homosexual bents, much study must be given, and doubtless in the future clear principles of prevention and treatment will emerge" (Extract 13). Mrs. ...'s final question is, "How can we now help Bahá'ís struggling with their own homosexuality?" again, we refer to the attached extracts. The Universal House of Justice states:

As for the responsibility of Assemblies and of individual Bahá'ís, certainly all are called upon to be understanding, supportive and helpful to any individual who carries the burden of homosexuality (Extract 13)." In this regard, the Spiritual Assembly, while taking care not to pry into the private lives of the believers to ensure that they are behaving properly", has the duty to determine whether the immoral conduct is open and scandalous and can bring the name of the Faith into disrepute, in which case the Assembly must take action to counsel the believer and require him to make every effort to mend his ways (Extract 10). The Universal House of Justice lists "the loving support of the Bahá'í community as one of the elements through which "individuals are able to effect a change in their behaviour" (Extract 14), and calls upon "all those concerned" to "have understanding and sympathy for the individual so afflicted... This law is no reason for Bahá'ís to consider homosexuals as outcasts" (Extract 17). In this regard, it may be well to note that the extracts indicate that it is not the condition of being attracted to someone of the same sex which Bahá'u'lláh condemns, but the action of engaging in sexual relations with someone of the same sex. This distinction places homosexuality in the category of one of many problems, from which an individual may suffer, both physical and psychological. Some are the result of the individual's own behaviour, some are caused by the circumstances in which he grew up, some are congenital. Some human beings are born blind, some suffer from incapacitating accidents or diseases. Such conditions present the individual affected, and those around him, with serious problems, and it is one of the challenges of the human condition that all those concerned should strive to overcome such problems and have understanding and sympathy for the individual so afflicted (Extract 17). To a woman whose

son had recently informed her about his homosexuality, the Universal House of Justice counselled, "demonstrate love and acceptance toward [him]", and "urge [him] to seek appropriate counselling" (Extract 16). In this regard, we are aware that the National Spiritual Assembly of the United States has had experience in dealing with the issue, and will likely be informed about various kinds of therapeutic resources for people concerned with homosexuality. Man's physical existence on this earth is a period during which the moral exercise of his free will is tried and tested in order to prepare his soul for the other worlds of God, and we must welcome affliction and tribulations as opportunities for improvement in our eternal selves. The House of Justice points out that homosexuals are not the only segment of human society labouring at this daily task -- every human being is beset by such inner promptings as pride, greed, selfishness, lustful heterosexual or homosexual desires, to name a few which must be overcome, and overcome them we must if we are to fulfil the purpose of our human existence. (16 July 1980 to an individual believer)

There should be real incentive for you to courageously face the problems inherent in the situation you describe in your letter, and to firmly resolve to change your way of life. But you must desire to do so. Both you and your Bahá'í friend must first recognize that a homosexual relationship subverts the purpose of human life and that determined effort to overcome the wayward tendencies which promote this practice which, like other sexual vices, is so abhorrent to the Creator of all mankind will help you both to return to a path that leads to true happiness. (23 August 1982 to an individual believer)

Note:

1. Promulgation of Universal Peace (Wilmette: Bahá'í Publishing Trust, 1982), p. 310.



Comments

July 6. On this date in 1935, Shoghi Effendi outlined the requisites of a Bahá'í marriage ceremony.

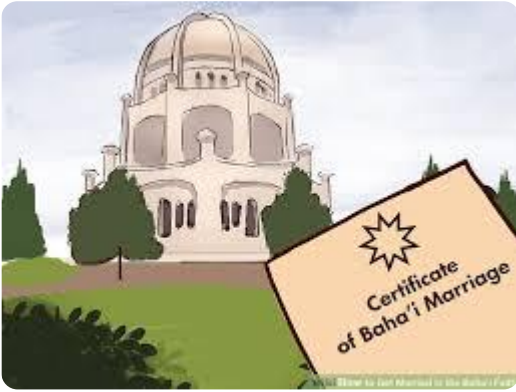
submitted4 months agobyA35821363

July 6. On this date in 1935, Shoghi Effendi [outlined](#) the requisites of a Bahá'í marriage ceremony.

[1263. The Institution of Marriage as Conceived and Established by Bahá'u'lláh Constitutes the Foundation of Social Life](#)

"It must be first clearly emphasized that the [institution of marriage](#) as conceived and established by Bahá'u'lláh is extremely simple though of a vital social importance, constituting as it does the very foundation of social life. Compared to matrimonial conceptions and forms current amongst existing religions, the Bahá'í conception of marriage is practically void of all [ceremonies](#). There is no officiating [priesthood](#). The two contracting parties simply appear before the [Spiritual Assembly](#) and express their desire to be united with the bonds of marriage. There is a [short formula](#) which they have to pronounce before the [members](#), and a marriage certificate which they both have to sign. In the Cause we do not have what is commonly called the 'Aqid'. The appearance of the two parties before the Assembly has only an administrative importance. It carries with it no spiritual or sacramental obligation of significance. I mean only the mere act of appearing before the Assembly, not marriage itself, which is of course essentially a spiritual and moral act of union."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of India, July 6, 1935)



Comments

July 6. On this date in 1935, Shoghi Effendi wrote "The dead should be buried with their face turned towards the Qiblih. There is also a congregational prayer to be recited. Besides this there is no other ceremony to be performed."

submitted4 months agobyA35821363

July 6. On this date in 1935, Shoghi Effendi [wrote](#) to an individual believer that "The [dead should be buried](#) with their face turned towards the [Qiblih](#). There is also a congregational prayer to be recited. Besides this there is no other ceremony to be performed."

[646. Face of the Dead Should Be Turned Toward the Qiblih](#)

"The [dead should be buried](#) with their face turned towards the [Qiblih](#). There is also a congregational prayer to be recited. Besides this there is no other ceremony to be performed."

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 6, 1935)



Comments

July 6. On this date in 1977, the Universal House of Justice addressed a letter to all the National Spiritual Assemblies addressing the collaboration between Auxiliary Board Members and National and Regional Teaching Committees.

submitted 4 months ago by A35821363

July 6. On this date in 1977, the Universal House of Justice [addressed a letter](#) to all the National Spiritual Assemblies addressing the collaboration between Auxiliary Board Members and National and Regional Teaching Committees.

[194 Collaboration between Auxiliary Board Members and National and Regional Teaching Committees](#) 6 JULY 1977 To all National Spiritual Assemblies

Dear Bahá'í Friends,

It has become apparent that in some areas the progress of the teaching work requires closer collaboration between Auxiliary Board members and National or Regional Teaching Committees than heretofore. Following consultation with the International Teaching Center on the matter, we have concluded that the possibilities provided by the present policy are adequate and that where a lack of collaboration has been felt it has arisen from an insufficiently full and frequent exchange of information between the institutions.

While the **members of the Auxiliary Boards and their assistants should never attempt to direct the work of committees** or become involved in the administrative work associated with the committees' functions, it is absolutely vital that they be kept fully informed of the committees' activities and plans and their hopes for the work in the area. Only then can the members of the Auxiliary Boards be confident that the services to which they are exhorting the believers and the projects in which they are encouraging them are in harmony with the overall plans and objectives of the National Spiritual Assembly and its

committees. The existing policy and the reasons for it were conveyed to the Continental Boards of Counselors and all National Spiritual Assemblies in our letter of 1 October 1969, a copy of which is attached., It should be noted that under this policy it is permissible and highly desirable to have a direct and regular exchange of information between the committees and the Auxiliary Board members. Moreover, at the outset of the work of the year or at times during the year when new plans are being evolved, it is often helpful to arrange for consultations to be held between the Auxiliary Board members and the National or Regional Teaching Committees before such plans are finalized. **We are confident that a greater awareness of the importance of close collaboration between the two arms of the Administrative Order and of the ways available to achieve this will lead to a much-needed intensification of the teaching work in every land.**

With loving Bahá'í greetings, THE UNIVERSAL HOUSE OF JUSTICE

In 1951, Shoghi Effendi, as [Guardian](#), appointed members to the [International Bahá'í Council](#), naming [Mason Remey](#) as the [Council](#)'s President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor [Guardian](#), as confirmed by a "[Unanimous Proclamation of the 27 Hands of the Cause of God](#)", the [Hands of the Cause of God](#) elected from among their own nine individuals who would serve as [Custodians](#) to help lead the transition of the [International Bahá'í Council](#), into the [Universal House of Justice](#).

In 1961 the [International Bahá'í Council](#) was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first [Universal House of Justice](#) was elected, and its [members](#) are elected every five years by members of each Bahá'í [National Spiritual Assembly](#) in the world. In practice, the [Bahá'í electoral system](#) most closely resembles [council democracy](#) as it still exists in Cuba, wherein individuals elect [Local Spiritual Assemblies](#), who then elect [National Spiritual Assemblies](#), who then elect the [Universal House of Justice](#). With no politicking or partisanship allowed, there is [little turnover in leadership](#) and [Universal House of Justice members](#) almost invariably serve until retirement or death. [New members](#) are currently generally elected from the [appointed institutions of the Bahá'í administration](#), particularly the [International Teaching Centre](#). In fact, [all of the current members of the Universal House of Justice](#) previously served as members of the [International Teaching Centre](#). In council democracies, these career [bureaucrats](#) were known as the [nomenklatura](#).

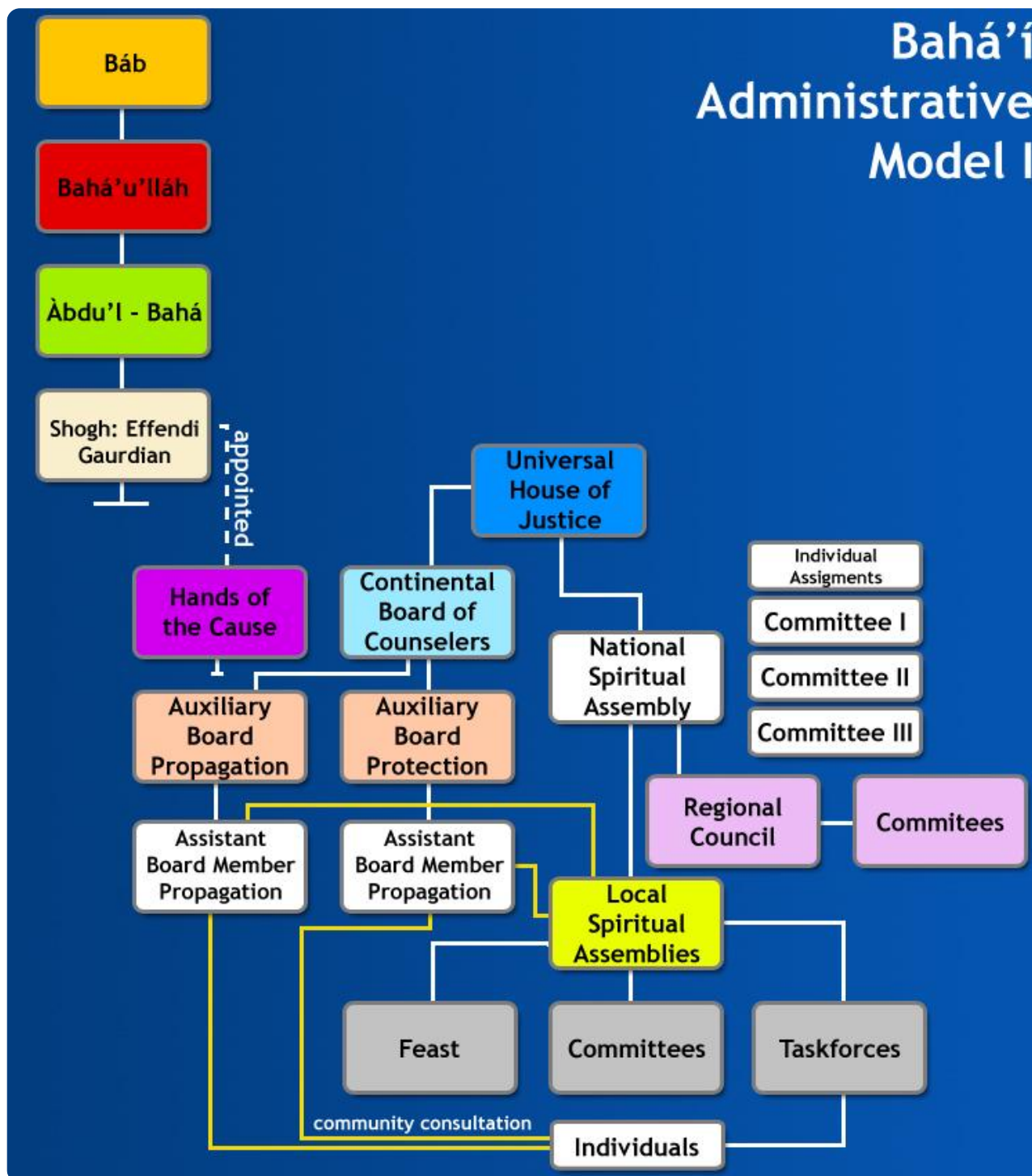
With the eventual passing of the individual [Hands of the Cause of God](#) appointed by Shoghi Effendi and without a [Guardian](#) to appoint additional [Hands](#), the [Universal House of Justice](#) saw the need for developing an institution for the purpose of performing the [Hands'](#) function of protection and propagation of the Faith.

In 1968 the [Continental Board of Counselors](#) was formed. The [Counselors](#) appoint [Auxiliaries](#) collectively referred to as [Auxiliary Boards](#) in smaller regional areas, who in turn appoint their own [Assistants](#) to work in localities.

[Auxiliary Board](#) Members for Protection are charged with watching over the security of the Bahá'í Faith, and [Auxiliary Board](#) Members for Propagation are responsible for working with the grassroots on the global [Plans](#) established by the [Universal House of Justice](#). Originally, members of the [Auxiliary Boards](#) were appointed by and served under the [Hands of the Cause of God](#) who directed their efforts worldwide. The first members of the [Auxiliary Boards](#) were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the [Institution of the Counselors](#) was formed. Also in 1973, the [International Teaching Centre](#) was first formed by the [Universal House of Justice](#), and originally consisted of the 17 [Hands of the Cause](#) still living at that time, plus three [Counsellor](#) members. The number of [Counsellor](#) members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The [Counsellor](#) members of the [International Teaching Centre](#) are appointed by the [Universal House of Justice](#) to five-year terms that begin shortly after the [International Convention](#) and election of the [Universal House of Justice](#).

Bahá'í Administrative Model I



Comments

July 6. On this date in 2015, the Universal House of Justice was "pleased to present you with three Tablets from the forthcoming volume "Days of Remembrance" in honor of "the first universal observance of the Twin Holy Birthdays of the Bab and Baha'u'llah according to the Badi` calendar."

submitted 4 months ago by A35821363

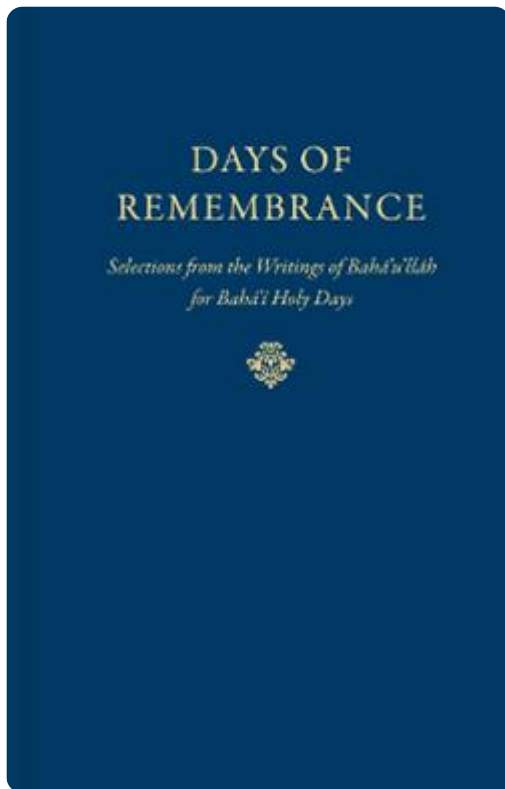
July 6. On this date in 2015, the Universal House of Justice was "pleased to present you with three Tablets from the forthcoming volume [Days of Remembrance](#) in honor of "the first universal observance of the [Twin Holy Birthdays](#) of the Bab and Baha'u'llah according to the [Badi` calendar](#)."

From [Senn McGlinn's blog](#)...

This November will witness the first universal observance of the [Twin Holy Birthdays](#) of the Bab and Baha'u'llah according to the [Badi` calendar](#). In anticipation of this special occasion, the Universal House of Justice is pleased to present you with three Tablets from the forthcoming volume [Days of Remembrance](#), a collection of Writings from the [Supreme Pen](#) revealed specifically for, or which otherwise pertain to, [nine Holy Days](#), to be published in English translation. As it is expected that the book will only be available after mid-2016, to assist the friends in their preparations for this year's historic commemoration of the [Twin Birthdays](#) the House of Justice has asked that one Tablet concerning the Birth of the Bab and two concerning the Birth of Baha'u'llah be sent to you in advance, so that arrangements can be made for their translation into various languages. French, Russian, and Spanish translations will be sent to the relevant National Spiritual Assemblies in due course.

With loving Baha'i greetings,

Department of the Secretariat



Comments

July 7. On this date in 1947, Shoghi Effendi wrote the National Spiritual Assembly of the United States and Canada "that, in view of what Abdu'l-Bahá has said against cremation, the believers should be strongly urged, as an act of faith, to make provisions against their remains being cremated."

submitted4 months agobyA35821363

July 7. On this date in 1947, Shoghi Effendi [wrote](#) the National Spiritual Assembly of the United States and Canada "that, in view of [what Abdu'l-Bahá has said against cremation](#), the believers should be strongly urged, as an act of faith, to make provisions against their remains being cremated. [Bahá'u'lláh has laid down as a law, in the Aqdas](#), the manner of [Bahá'í burial](#), and it is so beautiful, befitting and dignified, that no believer should deprive himself of it."

[666. Cremation](#)

"He feels that, in view of [what Abdu'l-Bahá has said against cremation](#), the believers should be strongly urged, as an act of faith, to make provisions against their remains being cremated. [Bahá'u'lláh has laid down as a law, in the Aqdas](#), the manner of [Bahá'í burial](#), and it is so beautiful, befitting and dignified, that no believer should deprive himself of it."

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, July 7, 1947)

On June 18, 1902, [Ali Kuli Khan](#) translated 'Abdu'l-Bahá's "[Tablet of Cremation](#)" Consequently, the law of God commands to bury the dead."

[Ali Kuli Khan](#), also known as Nabilu'd-dawlih, was an eminent Iranian Baha'i who served briefly as 'Abdu'l-Baha's English-language secretary between 1899-1901. He was subsequently sent to America where he was the first to translate into English some of the most important works of Baha'u'llah, such as the Kitab-i-Iqan, the Seven Valleys and the Glad-Tidings. He also continued to translate 'Abdu'l-Baha's correspondence with the American Baha'is. Ali Kuli Khan was appointed Iranian *chargés d'affaires* in Washington in 1910 and later served in various high-ranking diplomatic positions. He married Boston socialite Florence Breed and was the father of [Marzieh Gail](#).

Tablet of Cremation

The servant of God Miss Barney, questioned concerning the wisdom of burying the dead in the earth. She said also that the scientists in Europe and America, after reasoning and polix discussion upon this subject, have concluded that, according to the rational rules and benefits of cremating the dead are certain. Therefore, what has been the wisdom of the Holy Laws commanding the burying of the dead in the earth? You know that this servant has not the time to give a detailed explanation, consequently he writes briefly as follows:-

No matter how human intellect strive and endeavour their utmost to discover correct course concerning general matters, and the true method, yet (their conclusion) cannot be like the Divine creation, and the order of the evolution of the set scale of beings. **For the evolution, decompositions and composition, union and separation of the elements, matters and substances are regulated and settled in a very perfect and fixed chain.**

Consider the current general laws, as to what degree they are well founded, solid and secure. The blending and composition development and growth of the elemental body has been gradual; so also, its decomposition and disintegration must be gradual. If it is disintegrated rapidly, then it will occasion a sudden transformation in the chain of evolution, and this sudden transformation will result in weakening the general connections in the chain of existing things.

For example this elemental body of man has come from the kingdom of mineral, vegetable and animal and now after its death will become entirely animalculae. These microscopic animals will evolute into other compositions, and thus, through a Divine law and natural order, they will effect the body of the Universe.

If you burn this body, it will immediately pass into the mineral kingdom and will be detained from its natural progress in the chain of beings. After its death and separation from general life, the elemental body will constitute individual atoms and mi-

croscopic animals, although it is then deprived of the general in the human form, yet the animal life is realised in it, and therefore it is not utterly bereft of life. When it is burnt it turns into ashes and mineral. When it is turned into mineral, it must necessarily evolve into the vegetable kingdom in order to develop onward into the animal kingdom. This rapid progress of evolution is called sudden transformation.

To resume; Beings in their composition, decomposition, union, separation and evolution, must be according to natural order, Divine rule and the mighty law of God, so that no flaw nor defect may affect the necessary connections which have resulted from the reality of things. **Consequently, the law of God commands to bury the dead.**

The ancient Persians considered that even burial of the dead is not allowable, for interment prevents the natural progress to a certain extent. Therefore, they built "Dokhme [sp.?" (A circular stone building in the form of a cylinder, on the flat surface of which the fire worshippers lay the bodies of their dead), on mountain peaks, and laid the dead upon the surface of the earth. But they disregarded the fact that burying does not prevent the natural evolution and movement, nay rather burying in the earth has also other benefits besides its march and development. To be buried although the human soul severs its dependence from the body yet friends and companions have a great attachment for the remains of a man after his death, and they never consent to have them immediately effaced and destroyed. For instance, friends never consent to the effacement and destruction of the pictures and photograph of a man, although it is but man's spectral image, and will of necessity, be finally effaced. They preserve his memorials as much as possible, even though he be a stone, a tree, or a place of clay; how much more then, the body of man. The heart never consents to the immediate disintegration of the body in order that it should continue to remain forever; and they suppose that the longer it is preserved the nearer it will be to Divine mercy.

But the brahmins in India cremate it, and take no heed thereof, nay, this is conducive to the comfort of their hearts. This heedlessness is an outgrowth of their faith and is not natural, for the Hindus believe that the more rapidly the body is disintegrated the nearer it will be to Divine mercy. Contrary to the ancient Egyptians, they suppose that as soon as it is disintegrated, forgiveness will be secured, and the dead will attain to everlasting benefit. This belief is the cause of their satisfaction in cremation

Upon thee be greetings and praise

(Sig) A.A.B.



Comments

July 7. On this date in 1949, a letter written on behalf of Shoghi Effendi stated "He does not endorse, however, the circulation of the statement on communism, and considers that if such a document fell into the hands of the wrong people it could cause a great deal of harm..."

submitted4 months agobyA35821363

July 7. On this date in 1949, [a letter](#) written on behalf of Shoghi Effendi stated "He does not endorse, however, the circulation of the statement on communism, and considers that if such a document fell into the hands of the wrong people it could cause a great deal of harm..."

He does not endorse, however, the circulation of the statement on communism, and considers that if such a document fell into the hands of the wrong people it could cause a great deal of harm, especially in those countries where the believers are living under Soviet rule or in states strongly influenced by communism. The issues touched upon are too vital and too interwoven with present-day politics for us to make any written comment upon them. However he feels that orally pioneers could be apprised of these things and warned to be extremely discreet in communicating our viewpoints to those they teach in Europe, and elsewhere. The word communism cannot be dissociated from the Soviet Political Regime, and great wisdom is required to make our viewpoint clear without giving the impression we are for or against any existing government.

(7 July 1947 to the National Spiritual Assembly of the United States and Canada) [38]



Comments

July 7. On this date in 1954, Shoghi Effendi wrote to Cynthia Olson, who he had named a Knight of Bahá'u'lláh, telling her "that you have received this bounty of becoming a pioneer in a foreign land, to, under all circumstances, remain at your post, and never to become discouraged ..."

submitted4 months agobyA35821363

July 7. On this date in 1954, Shoghi Effendi [wrote](#) to [Cynthia Olson](#), who he had named a [Knight of Bahá'u'lláh](#), telling her "that you have received this bounty of becoming a pioneer in a foreign land, to, under all circumstances, remain at your post, and never to become discouraged, but to rely on the power of Bahá'u'lláh, which is ready to guide and sustain you constantly in your service to His Faith. As you know, we have been promised in the Teachings that, if we arise in a befitting manner to teach the Cause of God, we will be assisted by the hosts of the Supreme Concourse."



Comments

July 7. On this date in 1960, the Custodians wrote to all of the Hands of the Cause of God concerning "the Remey matter" asking "support the recommendations for immediate expulsion of Mason and announcement of this to the believers."

submitted4 months ago by A35821363

July 7. On this date in 1960, the Custodians [wrote](#) to all of the [Hands of the Cause of God](#) concerning "[the Remey matter](#)" asking "support the recommendations for immediate expulsion of [Mason](#) and announcement of this to the believers."

To the [Hands of the Cause of God throughout the World](#)

CONFIDENTIAL

In accordance with our principles of procedure, the [Hands in the Holy Land](#) have the duty and responsibility of calling the Annual Meeting of the [entire body of the Hands](#). After consideration of all factors, we have chosen the period October 18-27 as the dates for this year's Conclave, with the understanding that the time will be extended if necessary. Before this meeting we will as usual send to each Hand a tentative or suggested agenda for consideration.

It has been recommended that this year a special effort be made by all the [Continental Hands](#) to arrange for visits to as many [Bahá'í centres](#) as possible on their way to or from the Conclave. We feel that such visits at this time will have great influence in unifying the friends and deepening them in their understanding of the Covenant. We urge each [Hand](#) to work out as extensive an itinerary as possible.

You have been kept informed of the main developments to date in [the Remey matter](#) through our various communications, but we feel the time has now come to refer to the entire body of our fellow-Hands the information, views and recommendations received from various individual Hands calling for further action.

As most of you undoubtedly know, [Mason](#) has followed up his original proclamation with other documents including one entitled "[The Question of the Guardianship](#)", and another document which he calls his first "[Encyclical](#)" to the Bahá'í world. In the latter document he definitely classifies all of the Hands as violators, calls upon the believers to abandon their activities in support of the plans announced by the Hands for the remainder of the beloved [Guardian's Crusade](#), to withdraw their financial support of these activities, and directs them to turn to him alone for guidance and instructions. **He is distributing these documents widely, and his leading supporters are writing to the believers, urging them to investigate the [Remey](#) claim and accept his station as the second Guardian of the Faith.** We are enclosing for your information a copy of another communication which we have just sent to all National Assemblies, calling upon the friends to refrain from any association with those who support [Mason's claim](#).

In France, the reconstituted National Assembly has taken action depriving the five disloyal former members of that Assembly of their voting right and membership in the Community.

We wish to report that our representative, [Mr. Faizi](#), recommended expulsion of the disloyal individuals in France, who in his view are suffering from [a real spiritual illness](#). He was joined in this recommendation by [Dr. Giachery](#), but the other two European Hands, [Mr. Balyuzi](#) and [Dr. Muhlschlegel](#), did not concur; therefore the European Hands as a body did not recommend expulsion. The attached excerpts from communications received in Haifa will give you their views and recommendations, and those of [Mr. Faizi](#).

All of you will recall that at our first Conclave a formal action was recorded, giving the [Hands in the Holy Land](#) the responsibility for expelling people from the Faith, but only on recommendation of the [Continental Hands](#) concerned, after investigation by them. Thus in the case of the disloyal members in France, the [Hands in the Holy Land](#) were bound by the action of the majority of the European Hands in not recommending expulsion at this time.

With regard to [Mason](#) himself, since we had no instructions covering defection by one of the Hands of the Cause, we have felt that any action in his case beyond the steps already taken, should be by the body of the Hands itself. **In view of the increasingly insistent re-**
commenda-

tions received from the Hands now in the Western Hemisphere calling for [Mason's](#) immediate expulsion, we believe this question must now be referred to the body of the Hands for advice and decision. Attached are copies of their views and recommendations.

To these we wish to add our own view that [Mason's](#) claim and activities in opposition to the decisions and [Plans](#) of our beloved Guardian, constitute a basis for expulsion from the Faith, because they are in fact a protest against the decision of Shoghi Effendi in not appointing a successor to him as the Guardian of the Faith. Our Beloved did not make such an appointment because to do so in the circumstances with which he was faced would have been a violation of the Sacred Texts; thus his nonappointment of a successor upheld the Text of the written Covenant of God. This was explicitly stated in the [Proclamation issued from our first Conclave](#) in which we said that "no successor to Shoghi Effendi could have been appointed by him". This [Proclamation](#) was signed by Mason, who now states in one of his documents that he has known for the past twelve years that he was to be the second Guardian of the Faith, and the successor to Shoghi Effendi in that station!

We believe that Mason's claim and activities fall within the warning and injunction contained in these words of [the sacred Will and Testament of the Master](#): *"It is incumbent upon the members of the House of Justice, upon all the [Aghsan](#), the [Afnan](#), the [Hands of the Cause of God](#) to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the [Centre of Sedition](#). Beware, beware, lest the days after the [Ascension \(of Bahá'u'lláh\)](#) be repeated when the [Centre of Sedition](#) waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vain-glorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha) My object is to show that the [Hands of the Cause of God](#) must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha) and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of-doubt in the hearts of men!"*

As you know, there are many other passages in the [Will and Testament](#) more strongly condemning [Covenant-breakers](#), in which it is said they should be cut off from the Community of the believers, shunned and avoided entirely.

The questions now referred to you, our fellow-Hands, for decision are:

(1) Whether you wish to support the recommendations for immediate expulsion of Mason and announcement of this to the believers, or

(2) Whether you wish action on this whole question to be deferred until the Conclave in October.

We request you to study this letter and the attached recommendations carefully and prayerfully, and then send us your reply immediately by cable.

We send you our warmest greetings and loving prayers.

In the service of the beloved Guardian,

[HANDS OF THE CAUSE IN THE HOLY LAND](#)

Excerpts from Communications Received from Various Hands Containing Comments and Recommendations on Mason Remey's Status (and that of his chief supporters).



Comments

July 7. On this date in 1968, Hand of the Cause of God Hermann Grossmann died. It is unclear whether Grossmann was the addressee of Shoghi Effendi's 1932 letter written to a German Bahá'í in which he referenced the Nazi government.

submitted 4 months ago by A35821363

July 7. On this date in 1968, Hand of the Cause of God [Hermann Grossmann](#) died. It is unclear whether Grossmann was the addressee of Shoghi Effendi's 1932 letter written to a German Bahá'í in which he referenced the Nazi government.

[Hermann Grossmann](#) was born on February 16, 1899 in Rosario, Argentina to a German family. When he was ten years old his family returned to Germany, and Grossmann would become an enthusiastic Bahá'í after serving in the German army in World War I, even during the years when the Bahá'í Faith was banned during [Nazi rule](#). Shoghi Effendi appointed him a Hand of the Cause of God in 1951.

It is unclear whether Grossmann was the addressee of Shoghi Effendi's 1932 letter written to a German Bahá'í wherein he stated about the Nazi government that "obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í" and that "our German friends are under the sacred obligation to whole-heartedly obey the [existing political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the [present regime in Germany](#), which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present."

11 February 1934

Dear Bahá'í Brother,

I am charged by the Guardian to thank you for your letter of Jan. 30th as well as for the enclosed pamphlet containing the address delivered by [Herr Hitler](#) on [Oct. 14th, 1933](#), on the subject of Germany's attitude towards peace, all of which he read with deepest care and sustained interest. He wishes me to convey to you and to all the members of your German National Assembly and through them to all the followers of the [Faith in Germany](#) his views on the [present conditions in that land](#), and particularly in their relation to the nature and scope of the Bahá'í activities of our German believers.

At the outset it should be made indubitably clear that the Bahá'í Cause being essentially a religious movement of a spiritual character stands above every political party or group, and thus cannot and should not act in contravention to the principles, laws, and doctrines of any government. **Obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í.** Both Bahá'u'lláh and 'Abdu'l-Bahá have urged us all to be submissive and loyal to the political authorities of our respective countries. It follows, therefore, that **our German friends are under the sacred obligation to whole-heartedly obey the existing [political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the present [regime in Germany](#) which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present.**

For whereas the friends should obey the government under which they live, even at the risk of sacrificing all their administrative affairs and interests, they should under no circumstances suffer their inner religious beliefs and convictions to be violated and transgressed by any authority whatever. **A distinction of a fundamental importance must, therefore, be made between spiritual and administrative matters. Whereas the former are sacred and inviolable, and hence cannot be subject to compromise, the latter are secondary and can consequently be given up and even sacrificed for the sake of obedience to the laws and regulations of the government. Obedience to the state is so vital a principle of the Cause that should the authorities in Germany**

decide to-day to prevent the Bahá'ís from holding any meeting or publishing any literature they should obey and be as submissive as our Russian believers have thus far been under the Soviet regime. But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion

There is one more point to be emphasized in this connection. The principle of obedience to government does not place any Bahá'í under the obligation of identifying the teachings of his Faith with the political program enforced by the government. For such an identification, besides being erroneous and contrary to both the spirit as well as the form of the Bahá'í message, would necessarily create a conflict within the conscience of every loyal believer.

For reasons which are only too obvious the Bahá'í philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Bahá'u'lláh. The actual trend in the political world is, indeed, far from being in the direction of the Bahá'í teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.

From such considerations we can well conclude that we as Bahá'ís can in no wise identify the teachings of Bahá'u'lláh with man-made creeds and conceptions, which by their very nature are impotent to save the world from the dangers with which it is being so fiercely and so increasingly assailed.

The Guardian hopes that these brief explanations will be sufficient to guide our German National Assembly in their efforts to safeguard and promote the interests of the Faith, and that through them they will be given a new vision of the Cause and a fresh determination to carry forward its message to the world at large.

With greetings and best wishes to you and to all the friends in Germany,...

In the Guardian's own handwriting:

Dear and valued co-worker:

I wish to add a few words in loving appreciation of your strenuous, your intelligent and devoted efforts for the spread and consolidation of our beloved Faith. May the Almighty bless your endeavours, deepen your understanding of the essentials and requirements of our beloved Cause, and enable you in these difficult and challenging days to promote its interests and consolidate its institutions,

Your true brother,

Shoghi

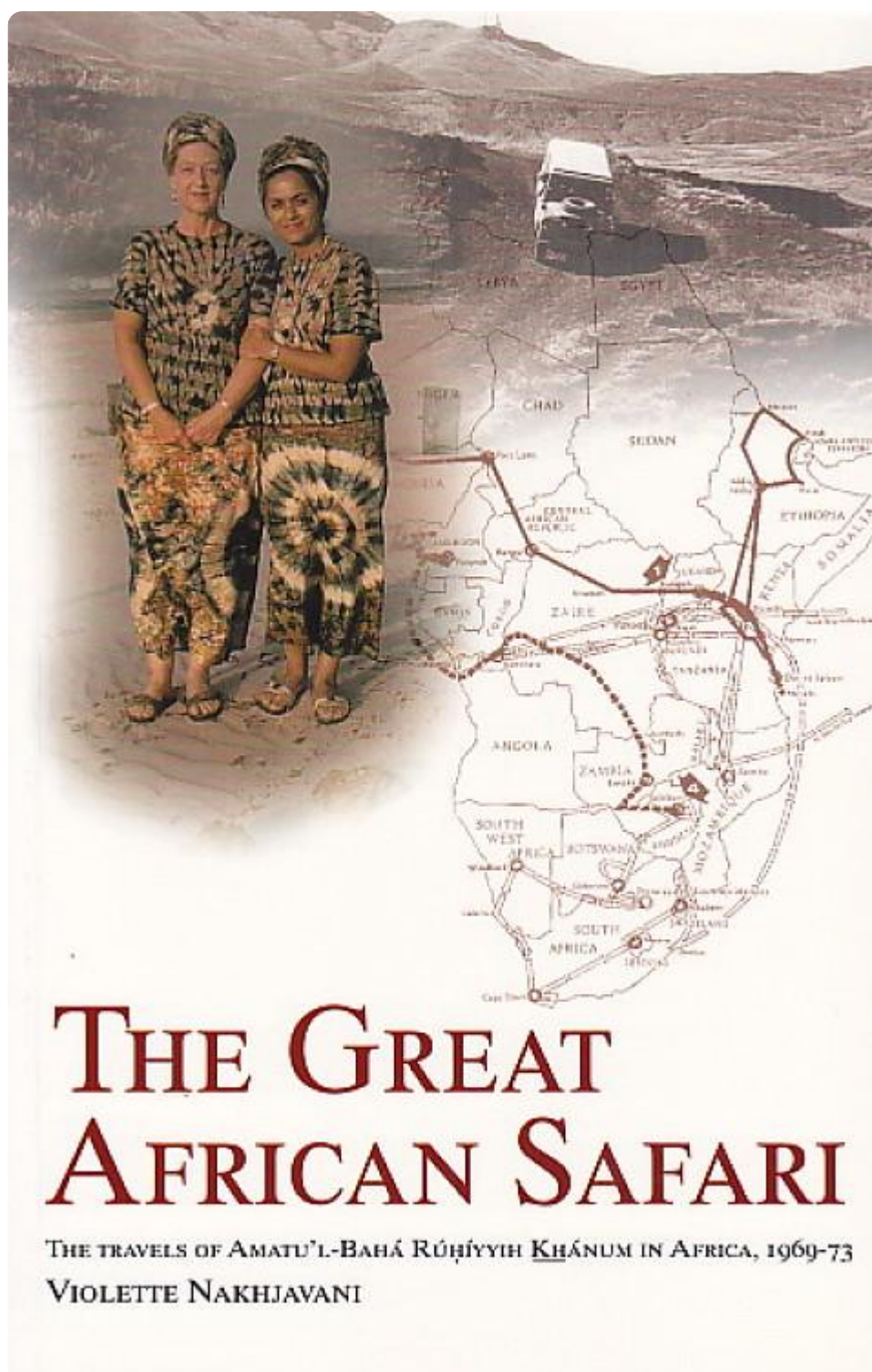


Comments

July 7. On this date in 1972, Amatu'l-Bahá Rúhíyyih Khánum flew to the capital city of Windhoek in South West Africa as documented in Violette Nakhjavani's "The Great Safari of Hand of the Cause Rúhíyyih Khánum".

submitted4 months agobyA35821363

July 7. On this date in 1972, [Amatu'l-Bahá Rúhíyyih Khánum](#) arrived in Accra, Ghana during one of her [many travels](#), as documented in Violette Nakhjavani's [The Great Safari of Hand of the Cause Rúhíyyih Khánum](#). From Shoghi Effendi's death in 1957 until her own death in 2000, Amatu'l-Bahá Rúhíyyih Khánum traveled to over 185 countries and territories.



Comments

July 7. On this date in 1976, the UHJ wrote an individual on his or her "thoughts on the need for Bahá'ís to become involved as may be necessary in political affairs and to participate in activities aimed at the eradication of injustice." The letter concludes ...

submitted 4 months ago by A35821363

July 7. On this date in 1976, the Universal House of Justice [addressed a letter](#) to an individual believer, on his or her "thoughts on the need for Bahá'ís to become involved as may be necessary in political affairs and to participate in activities aimed at the eradication of injustice." The letter concludes, "The Universal House of Justice hopes that you and your Bahá'í coworkers in that land will steep yourselves in the teachings of Bahá'u'lláh, endeavor to follow in your personal lives the noble standards set by Him, attract the multitudes to the radiance of His glorious Faith, and enable them to warm their hearts and ignite their souls with the flames of that undying Fire which "blazeth and rageth in the world of creation.""



Comments

July 7. On this date in 1993, William McElwee Miller died. His and Earl E. Elder's translation of the Kitáb-i-Aqdas was published by the Royal Asiatic Society in 1961, some thirty years before the Bahá'í Administrative Order's authorized translation in 1992.

submitted 4 months ago by A35821363

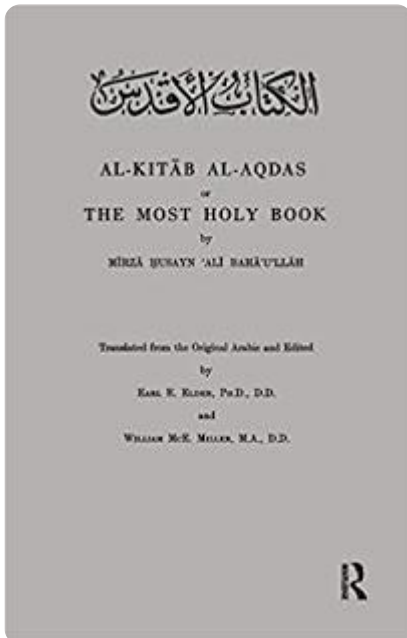
July 7. On this date in 1993, William McElwee Miller died. His and Earl E. Elder's translation of the Kitáb-i-Aqdas was published by the Royal Asiatic Society in 1961, some thirty years before the Bahá'í Administrative Order's authorized translation in 1992. The Elder & Miller translation uses contemporary English whereas the 1992 translation uses words like "hath," "heareth," "thy," and "ye" in an attempt to mimic the tone of the King James Version of the Bible.

July 7. On this date in 1993, [William McElwee Miller](#) died. His and Earl E. Elder's [translation of the Kitáb-i-Aqdas](#) was published by the [Royal Asiatic Society](#) in 1961 as [Al-kitab al-aqdas or The most holy book](#), some thirty years before the [Bahá'í Administrative Order's](#) authorized translation in 1992.

What I particularly like about the Elder & Miller translation is that it uses contemporary English. The 1992 translation commissioned by Universal House of Justice unnecessarily uses words like "hath," "heareth," "thy," and "ye" in an attempt to mimic the tone of the [King James Version of the Bible](#).

In 1973 a "[Synopsis and Codification](#)" of the [Kitáb-i-Aqdas](#) was published in English by the Universal House of Justice, with 21 passages of the [Aqdas](#) that had already been translated into English by Shoghi Effendi with additional terse lists of laws and ordinances contained in the book outside of any contextual prose.

The *Aqdas* was only officially translated into English in 1992, by which time other translations were becoming increasingly available through dissemination via the internet. My personal opinion is that the material in the *Kitáb-i-Aqdas* is so objectionable that the Bahá'í authorities wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.



Comments

July 8. On this date in 2008, UNESCO inscribed several Bahá'í holy sites in Haifa and Acre as World Heritage Sites. The acquisition of several of these properties "was made possible by the precipitate flight of the former Arab owners" thanks to transfers from the State of Israel.

submitted 4 months ago by A35821363

July 8. On this date in 2008, [UNESCO](#) inscribed several [Bahá'í holy sites in Haifa and Acre as World Heritage Sites](#). The acquisition of several of these properties "was made possible by the [precipitate flight of the former Arab owners](#)" thanks to transfers from the State of Israel.

On December 16, 1950, a little over a year after the international recognition of the State of Israel, the mansion at [Mazra'a](#) was leased from the Israeli government by the Bahá'í Administrative Order. Bahá'u'lláh lived there from 1877 until 1879, before moving to the [Mansion at Bahjí](#).

The transaction is [described in Baha'i News, no. 244, June 1951, p. 4](#)

Masra'ih is a Moslem religious endowment, and it is consequently impossible, under existing laws in this country, for it to be sold. However, as the friends are aware, the Ministry of Religions, due to the direct intervention of the Minister himself, Rabbi Maimon, consented, in the face of considerable opposition, to deliver Masra'ih to the Baha'is as a Holy Place to be visited by Baha'i pilgrims. This means that we rent it from the Department of Moslem and Druze affairs in the Ministry of Religions. The head of this Department is also a Rabbi, Dr. Hirschberg. Recently he, his wife and party, visited all the Baha'i properties in Haifa and 'Akka, following upon a very

pleasant tea party in the Western Pilgrim House with the members of the International Baha'i Council.

The mansion at [Mazra'a](#) would later be purchased by the Bahá'í Administrative Order from the Israeli government as [reported in Messages from the Universal House of Justice 1968-1973, published 1976; Ridván Message 1973, p. 119](#)

The Mansion of Mazra'ih, often referred to by the beloved Guardian as one of the "twin mansions" in which the Blessed Beauty resided after nine years within the walled prison-city of 'Akká, and dear to the hearts of the believers by reason of its associations with their Lord, has at last been purchased together with 24,000 square meters of land extending into the plain on its eastward side.

On November 12, 1952, [a cablegram](#) sent by Shoghi Effendi announced the "acquisition of vitally-needed property" of the [Mansion of Bahji](#) and the area around it from "[the Development Authority of the State of Israel](#)...The exchange of said property, including land and houses, was made possible by the [precipitate flight of the former Arab owners](#)."

[Acquisition of Vitally-Needed Property](#)

Announce to Bahá'í communities, East and West, on the joyous occasion of the hundred and thirty-fifth Anniversary of Bahá'u'lláh's Birthday, the successful termination of the protracted negotiations, initiated two years ago and culminating in the signature to the contract providing **the eventual, formal transfer by [the Development Authority of the State of Israel](#) to the Palestine Branch of the American National Spiritual Assembly of the extensive, long-desired, vitally-needed property surrounding and safeguarding for posterity the Most Holy Tomb of the Founder of the Faith, as well as the adjoining Mansion.**

The acquired area, raising Bahá'í holdings on the holy plain of &Akka from four thousand to one hundred and fifty-five thousand square meters, was exchanged against property donated by children of Zikrullah, grandchildren of Mírzá Muhammad Quli, Bahá'u'lláh's faithful half-brother and companion in exile.

This spontaneous offer contrasts with the shameful action of the family in the sale to non-Baha'is of the property in the neighborhood of the Jordan valley purchased through the instrumentality of `Abdu'l-Bahá during Bahá'u'lláh's lifetime, pursuant to His instructions and alluded to in His writings.

The forty acre property acquired in this single transaction almost equals the entire Bahá'í international endowments purchased in the course of sixty years in the vicinity of the Báb's Sepulcher on the slope of Mount Carmel.

The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners, traditional supporters of the old Covenant-breakers and descendants of the notorious enemy of `Abdu'l-Bahá who placed his residence at the disposal of the Committee of Investigation.

The signature to the agreement signaled the commencement of large-scale landscaping, aiming at the beautification of the immediate precincts of the holiest spot in the entire Bahá'í world, itself the prelude to the eventual erection, as happened in the case of the Báb's Sepulcher, of a befitting Mausoleum enshrining the precious Dust of the Most Great Name.

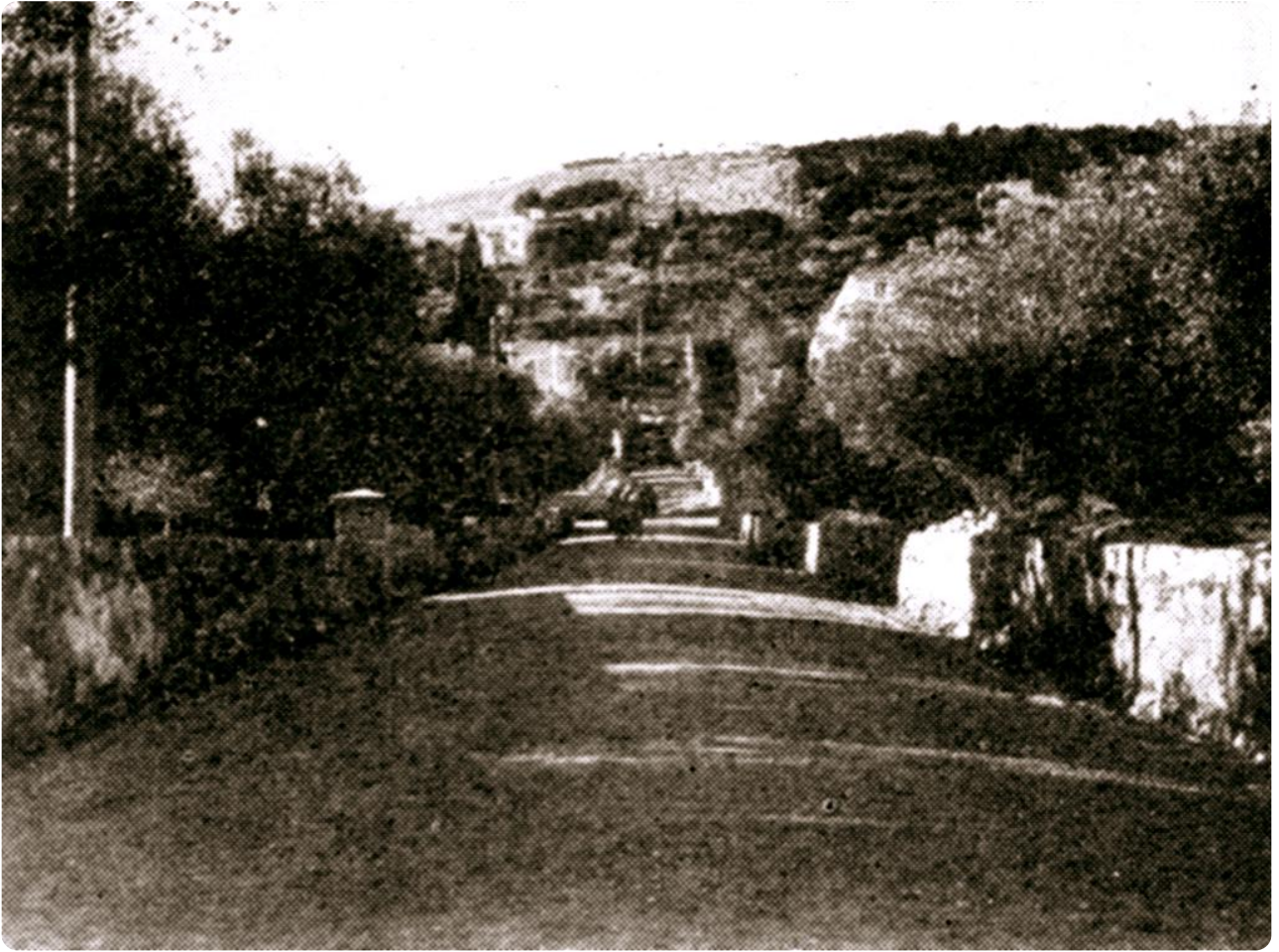
Desire to acknowledge the indefatigable efforts exerted by both Larry Hautz and Leroy loas enabling the consummation of the initial stage of the enterprise destined to eclipse in its final phase the splendor and magnificence of the Báb's resting-place on Mount Carmel.

--Shoghi

[Cablegram, November 12, 1952]

[Message from the Universal House of Justice to all National Spiritual Assemblies, March 15, 1973...](#)

Occasion Naw-Rúz 130 joyously announce Bahá'í world acquisition by purchase mansion Mazra'ih result several years patient persistent determined negotiations thereby adding to Bahá'í endowments Holy Land first residence Bahá'u'lláh after nine years spent walled prison city 'Akká. Control this holy site reacquired by beloved Guardian after lapse more than fifty years when he secured lease mansion 1950 extended to present time. Purchase includes land area approximating twentyfour thousand square meters highly suitable extension gardens cultivation. Offering prayer thanksgiving Sacred Threshold this greatly cherished bounty.



Comments

July 9. On this date in 1850, while the Bábi revolts were in progress in Zanzan and Neyriz, the Báb was publicly executed in Tabriz.

submitted4 months agobyA35821363

July 9. On this date in 1850, while the Bábi revolts were in progress in Zanzan and Neyriz, the Báb was publicly executed in Tabriz.

On March 20, 1848, [Mullá Ḥusayn-i-Bushru'i](#), who in 1844 had become the first person to become a follower of the [Báb](#), visited the [Báb](#) at [Maku](#) prison, where the [Báb](#) was incarcerated. Under instructions from the Báb, Mullá Ḥusayn-i-Bushru'i unfurled a [Black Standard](#) in [Mashhad](#), fulfilling an Islamic prophecy, and began a march with other Bábis. They were rebuffed at [Barfurush](#) and therefore made defensive fortifications at the shrine of [Shaykh Tabarsí](#).

Mullá Ḥusayn-i-Bushru'i would die at the [battle of Shaykh Tabarsí](#) on February 2, 1849, and the siege at the fort ended on May 10, 1849.

The Báb was publicly executed in Tabriz on July 9, 1850, but uprisings continued in other cities, notably Zanzan and Neyriz.

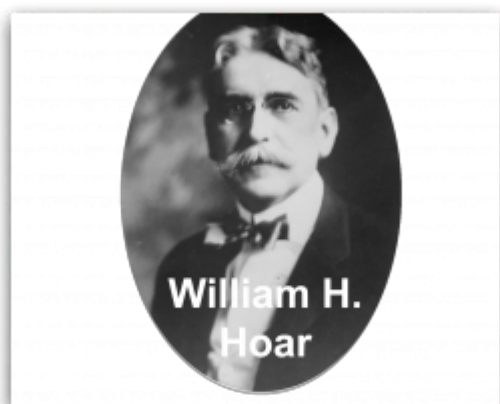


Comments

July 9. On this date in 1922, William Hoar, Disciple of `Abdu'l-Bahá and one of the first Americans to become a member of the Bahá'í Faith, died of myocarditis six weeks after hearing the news of `Abdu'l-Bahá's death.

submitted4 months agobyA35821363

July 9. On this date in 1922, [William Hoar](#), Disciple of 'Abdu'l-Bahá and one of the first Americans to become a member of the Bahá'í Faith, died of myocarditis six weeks after hearing the news of 'Abdu'l-Bahá's death.



Comments

July 9. On this date in 1939, a letter written on behalf of Shoghi Effendi to an individual believer described the importance of the number nine.

submitted4 months agobyA35821363

July 9. On this date in 1939, [a letter](#) written on behalf of Shoghi Effendi to an individual believer described the importance of the number nine.

[1374. The Number Nine Symbolizes the Nine Great World Religions and Perfection and is the Numerical Value of Baha](#)

"First, regarding the significance of the [number nine](#): Its importance as a symbol used so often in various connections by the believers lies in three facts: first, it symbolizes the [nine great world religions](#) of which we have any [definite historical knowledge](#), including the Babi and Bahá'í Revelations; second, it represents the [number of perfection](#), being the [highest single number](#); third, it is the [numerical value](#) of the word 'Baha'."

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 9, 1939)



Comments

July 9. On this date in 1957, Shoghi Efendi said, "It is our duty to redeem as many of our fellow men as we possibly can..the more believers there are to stand forth as beacons in the darkness whenever that time does come, the better; hence the supreme importance of the teaching work at this time.

submitted4 months agobyA35821363

July 9. On this date in 1957, [a letter](#) written on behalf of Shoghi Efendi to the National Spiritual Assembly of South and West Africa stated, "It is our duty to redeem as many of our fellow men as we possibly can, whose hearts are enlightened, before some great catastrophe overtakes them, in which they will either be hopelessly swallowed up or come out purified and strengthened, and ready to serve. The more believers there are to stand forth as beacons in the darkness whenever that time does come, the better; hence the supreme importance of the teaching work at this time."

[453. Our Duty to Redeem Fellow Men](#)

"...It is our duty to redeem as many of our fellow men as we possibly can, whose hearts are enlightened, before some great catastrophe overtakes them, in which they will either be hopelessly swallowed up or come out purified and strengthened, and ready to serve. The more believers there are to stand forth as beacons in the darkness whenever that time does come, the better; hence the supreme importance of the teaching work at this time...."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of South and West Africa, July 9, 1957: Teaching the Masses, p. 11)



Comments

July 10. On this date in 1939, Shoghi Effendi wrote "Abdu'l-Bahá gives no reason whatever why Friday has been chosen as the day of rest in the Bahá'í calendar. He just affirms it."

submitted4 months agobyA35821363

July 10. On this date in 1939, Shoghi Effendi [wrote](#) "Abdu'l-Bahá gives no reason whatever why Friday has been chosen as the day of rest in the Bahá'í calendar. He just affirms it."

[372. Friday is Day of Rest in Bahá'í Calendar](#)

"Abdu'l-Bahá gives no reason whatever why Friday has been chosen as the day of rest in the Bahá'í calendar. He just affirms it."

(From a letter written on behalf of the Guardian to an individual believer, July 10, 1939: Bahá'í News, No. 162, April 1943, p. 5)



Comments

July 10. On this date in 1939, Shoghi Effendi wrote "There is a disagreement among Oriental scholars relative to the exact date of the birth of Muhammad. You should refer to authorities on the subject, such as Sale, whose translation of the Qur'an has become almost classical."

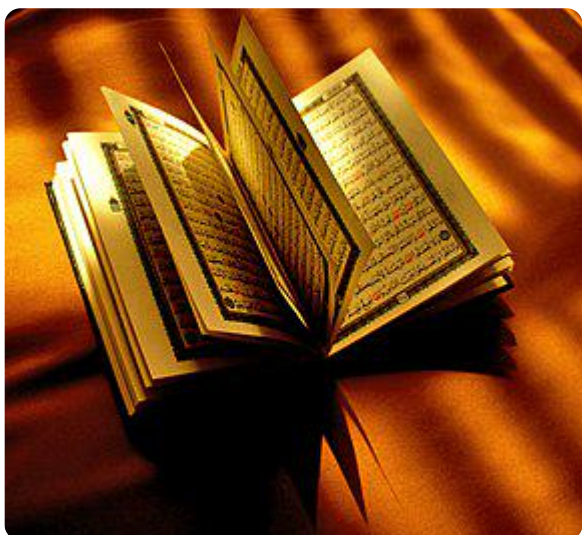
submitted4 months ago by A35821363

July 10. On this date in 1939, Shoghi Effendi [wrote](#) "There is a disagreement among Oriental scholars relative to the exact date of the birth of Muhammad. You should refer to authorities on the subject, such as [Sale](#), whose [translation of the Qur'an](#) has become almost classical."

[1661. The Date of Birth of Muhammad is Unknown](#)

"There is a disagreement among Oriental scholars relative to the exact date of the birth of Muhammad. You should refer to authorities on the subject, such as [Sale](#), whose [translation of the Qur'an](#) has become almost classical."

(From a letter written on behalf of the Guardian to an individual believer, July 10, 1939: Bahá'í News, No. 162, p. 5, April 1943)



Comments

July 10. On this date in 1968, Mariette Bolton died. A Canadian who served on the National Spiritual Assembly of Australia and New Zealand as Secretary, she taught the Bahá'í Faith in the Pacific with her husband Stanley Bolton.

submitted 4 months ago by A35821363

July 10. On this date in 1968, [Mariette Bolton](#) died. A Canadian who served on the National Spiritual Assembly of Australia and New Zealand as Secretary, she taught the Bahá'í Faith in the Pacific with her husband [Stanley Bolton](#).

Mariette G. Roy was born into a Catholic French-Canadian family of farmers. She met [Stanley Bolton](#) in 1922 and they were married in 1923. The couple moved to Australia in 1924, arriving in Sydney on September 24. Stanley was still employed by the Fuller Brush Company and worked to establish the company in Australia, travelling across several states in the process.

The Boltons first heard of the Bahá'í Faith when they met [Hyde](#) and [Clara Dunn](#) in 1925, but they did not become Bahá'ís until they met [Keith Ransom-Kehler](#) when she visited Australia in 1931. Shoghi Effendi acknowledged their declarations personally in a letter written on his behalf:

In closing may I ask you to extend to all our Sydney Bahá'ís & especially to Mrs. & Mr. Bolton, who have newly embraced the Cause, the loving greetings of the Guardian. In his moments of meditation and prayer he will remember them all and ask the Almighty to bless their unceasing efforts for the greater spread of His Message.

The Fuller Brush Company closed down in 1929 due to Australian import restrictions and the Boltons moved to the United States in 1931, settling in Detroit where they assisted the

local Bahá'í community. Shoghi Effendi approved of this move, having the following written to Mariette on his behalf:

The Guardian wishes me to acknowledge the receipt of your letter dated October 19. He was glad to hear that you have decided to settle for a while in Detroit and lend your valuable assistance to the Bahá'ís there. He is certain that you will help them to spread the Faith and to prepare the people to receive the Message. Shoghi Effendi deeply appreciates the eminent share that you and your husband are having in the services of the Cause; he has a profound and great confidence in your laborious endeavour, and values your assistance to the important task that he has been charged to fulfil by the Master.

In 1933 Bolton's son Stanley Jr. was diagnosed with poliomyelitis and was unable to walk and required around the clock medical care. Bolton had been treated by a chiropractor for kidney stones while living in Canada and decided to seek Chiropractic treatment for his son. He contacted the Palmer College of Chiropractic who directed him to a chiropractor in Ontario. Stanley Jr.'s symptoms abated after chiropractic treatment and the Boltons moved to Davenport so Stanley and Mariette could attend Palmer College. They both became qualified chiropractors, and established a practice in Sydney when they returned to Australia in 1934.

In 1936 the Boltons bought three acres of land in [Yerrinbool](#) to be used to host Bahá'í Summer Schools. Hyde Dunn laid the cornerstone of the first building on the site on the 11th of October 1936. [Siegfried Schopflocher](#) visited the property shortly after the first building was completed and suggested that it be named [Bolton Place](#). The property was officially opened at a ceremony chaired by Stanley during the second Australian and New Zealand National Convention on May 2nd, 1937. The Boltons did not live on the property, but Stanley or Mariette traveled from Sydney to Yerrinbool every Wednesday from 1940 to 1943.

The first Australian Bahá'í Summer School was held on the property from the 8th to the 23rd of January 1938, and has been held there every year since. Stanley served as Chairman of the Summer School and both he and his wife delivered talks during sessions. Stanley and Mariette personally managed all of the affairs of the Summer School until 1945 when they transferred the responsibilities of management to the National Spiritual Assembly of Australia and New Zealand.

Stanley continued to serve as Secretary of the Summer School after the transfer, and he and Mariette were as caretakers of the property until they left Yerrinbool, moving to Orange, in 1963. In 1949 the Boltons began proceedings to legally transfer ownership of

the Yerrinbool property to the National Spiritual Assembly, which were completed in March 1963.

In May 1939 Stanley and Mariette visited New Zealand while [Martha Root](#) was in the country. Martha Root was suffering from breast cancer and the Boltons accompanied her on her trip from New Zealand to Honolulu, caring for her on the journey.

In August 1943 the Boltons moved to Yerrinbool, and began hosting Summer School attendees in their home. They served as inaugural members of the Local Spiritual Assembly of Yerrinbool when it was established in 1948. In 1947 the Boltons invited [Frank Khan](#), a prominent member of the Australian Muslim community, to give a talk on Islam at the Summer School. Frank's family became the first Australian Muslims to become Bahá'ís in December 1948. Frank Khan would serve on the NSA of Australia, as would his children Joy Vohradsky and [Peter Khan](#), who also served on the [International Teaching Centre](#) and [Universal House of Justice](#). In 2000, Peter Khan gave a talk to New Zealand Bahá'ís about their reaction to Alison Marshall's excommunication, [partially annotated here](#), which received [a rebuttal by Juan Cole](#).

In 1951 Stanley represented the Faith at a United Nations conference held in Indonesia. From October 21 to December 5 of the same year he undertook a teaching tour of Australia visiting Queensland, New South Wales, Victoria and South Australia. Public meetings were held during this tour, at which video of the Gardens in Haifa were shown before Stanley delivered a talk about the Faith. Stanley also gave a seven minute talk on Ballarat radio, a twelve minute talk on Adelaide radio and spoke at the Australian Church in Melbourne during the tour.

In 1953 he attended the Asian Intercontinental Teaching Conference in New Delhi and delivered a talk. Stanley and Mariette also attended the European Intercontinental Teaching Conference in Stockholm, they visited Davenport while travelling to Stockholm and visited Hugh Chance, who they had first met in Australia in 1945, and discussed the Faith with him. The meeting piqued Chance's interest and he and his wife became Bahá'ís in January 1955. Stanley also attended the dedication of the Wilmette Temple and went on pilgrimage to the Holy Land in 1953. He was given a fez that belonged to 'Abdu'l-Bahá by Shoghi Effendi while on pilgrimage.

Mariette undertook a teaching trip to New Caledonia in February 1952. Her knowledge of French allowed her to teach the Faith effectively, and at least one local became a Bahá'í during her visit. In 1953 she travelled extensively with Stanley, attending Intercontinental Teaching Conferences in Stockholm and Delhi, attending the dedication of the American

House of Worship, representing the Australian National Spiritual Assembly at the formation of the first Fijian Local Spiritual Assembly, and making Pilgrimage to the Holy Land.

In 1956 the Boltons undertook a teaching tour of New Zealand, visiting the North and South Islands and travelling approximately 3800 miles. During his tour of the North Island he drove from Whangarei to Wellington with Hugh Blundell. They drove throughout the day and held meetings when they arrived at a destination at night. Thirty-two meetings were held which were attended by seven hundred people in total. Bolton used public transport during his tour of the South Island. The following year an independent National Spiritual Assembly of New Zealand was established, and Stanley chaired the Australian National Convention, as the Chairman of the Australian National Spiritual Assembly, Collis Featherstone, attended the first New Zealand National Convention.

She taught in New Zealand, the US and Canada during the late 1950's and early 1960's and died in Australia shortly after a visit to New Caledonia in 1968.

The Universal House of Justice cabled the following after her death:

SADDENED NEWS PASSING DEVOTED EARLY AUSTRALIAN BELIEVER MARIETTE BOLTON
STOP HER OUTSTANDING SERVICES TEACHER FAITH MEMBER NATIONAL ASSEMBLY CO-
DONOR YERRINBOOL SUMER SCHOOL INDELIBLY RECORDED HISTORY FAITH ANTI-
PODES PACIFIC AREA STOP ADVICE HOLD BEFITTING MEMORIAL SERVICE TEMPLE PRAY-
ING HOLY SHRINES PROGRESS HER SOUL EXTEND LOVING SYMPATHY FAMILY.



Comments

July 10. On this date in 1969, the number of Continental Board of Counsellors on the Northwest Asia and South America Boards is increased by one each, increasing the total number of Counsellors to 38.

submitted4 months agobyA35821363

July 10, On this date in 1969, the number of Continental Board of Counsellors on the Northwest Asia and South America Boards is increased by one each, increasing the total number of Counsellors to 38.

In 1951, Shoghi Effendi, as [Guardian](#), appointed members to the [International Bahá'í Council](#), naming [Mason Remey](#) as the [Council's](#) President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor [Guardian](#), as confirmed by a "[Unanimous Proclamation of the 27 Hands of the Cause of God](#)", the [Hands of the Cause of God](#) elected from among their own nine individuals who would serve as [Custodians](#) to help lead the transition of the [International Bahá'í Council](#), into the [Universal House of Justice](#).

In 1961 the [International Bahá'í Council](#) was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first [Universal House of Justice](#) was elected, and its [members](#) are elected every five years by members of each Bahá'í [National Spiritual Assembly](#) in the world. In practice, the [Bahá'í electoral system](#) most closely resembles [council democracy](#) as it still exists in Cuba, wherein individuals elect [Local Spiritual Assemblies](#), who then elect [National Spiritual Assemblies](#), who then elect the [Universal House of Justice](#). With no politicking or partisanship allowed, there is [little turnover in leadership](#) and [Universal House of Justice mem-](#)

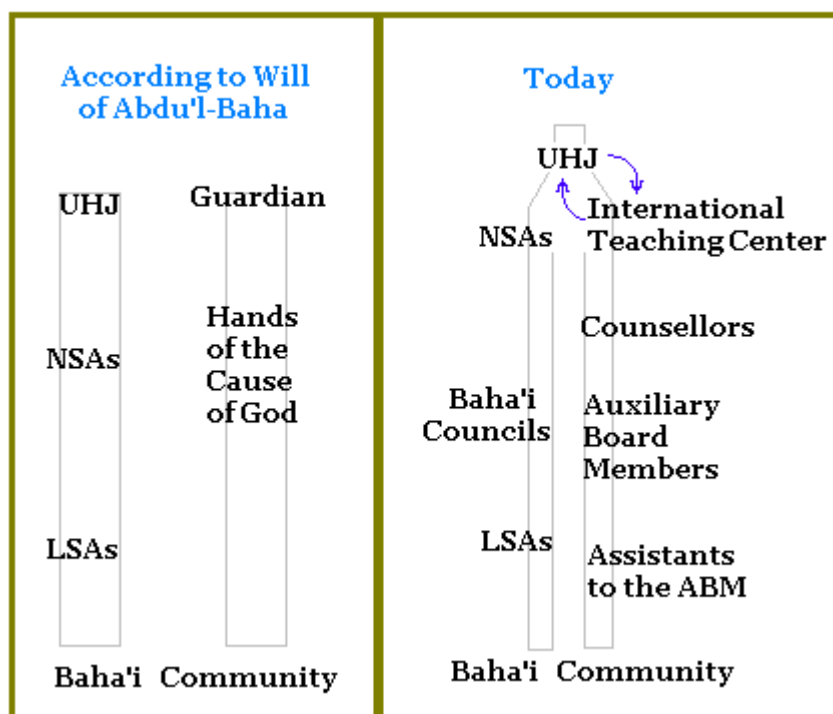
bers almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities.

Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice. Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justice to five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.



Comments

July 10. On this date in 1980, the Spiritual Assembly of the Bahá'ís of Iowa City wrote "regarding how to respond to Jews who question 'Abdu'l Baha and Bahá'u'lláh's recorded statements that the Jews crucified Christ."

submitted 4 months ago by A35821363

July 10. On this date in 1980, the Spiritual Assembly of the Bahá'ís of Iowa City wrote "regarding how to respond to Jews who question 'Abdu'l Baha and Bahá'u'lláh's recorded statements that the Jews crucified Christ."

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF IOWA CITY P.O. BOX 2012, IOWA CITY, IOWA 52240

July 10, 1980

Dear _

The Assembly thanks you for coming to us with your question regarding

1) We, in 1980, do not really know of any historical authority

2) It is fruitless to argue with people about our beliefs. Arguing

3) The Assembly feels that it is inflammatory and unjust for a

The Assembly will ask the National Assembly for any clarifying

(signed)



Comments

[–][deleted]0 points1 point2 points4 months ago(0 children)

Thank you 🙏

July 10. On this date in 2014, the UHJ wrote "We call upon the Bahá'ís of the East and West to adopt...the provisions that will unite them in the common implementation of the Badí' calendar."

submitted4 months ago by A35821363

July 10. On this date in 2014, the Universal House of Justice [wrote](#) "The setting of the sun on 20 March 2015 will signalize the end of the year 171, the close of the ninth Váḥid of the first Kull-i-Shay' of the Bahá'í Era. We call upon the Bahá'ís of the East and West to adopt, on that auspicious occasion, the provisions that will unite them in the common implementation of the Badí' calendar."

The Universal House of Justice

10 July 2014

To the Bahá'ís of the World

Dearly loved Friends,

The setting of the sun on 20 March 2015 will signalize the end of the year 171, the close of the ninth Váḥid of the first Kull-i-Shay' of the Bahá'í Era. We call upon the Bahá'ís of the East and West to adopt, on that auspicious occasion, the provisions that will unite them in the common implementation of the Badí' calendar.

In keeping with the principle governing the gradual unfoldment and progressive application of the Teachings, the provisions of the Badí' calendar have been set forth over time. The Báb introduced the calendar and its broad pattern of periods and cycles, months and days. Bahá'u'lláh provided essential clarifications and additions. Aspects were elucidated by 'Abdu'l-Bahá, and arrangements for its adoption in the West were put in place at the direction of Shoghi Effendi, as described in the volumes of *The Bahá'í World*. Still, ambiguities surrounding some Islamic and Gregorian dates, as well as difficulties in the

correlation of historical observances and astronomical events with explicit statements in the Text, left certain issues unresolved. When responding to questions concerning the calendar, both 'Abdu'l-Bahá and Shoghi Effendi left these matters to the Universal House of Justice. Of its many features, three require clarification for the calendar's uniform application: the means for the determination of Naw-Rúz, the accommodation of the lunar character of the Twin Holy Birthdays within the solar year, and the fixing of the dates of the Holy Days within the Badí' calendar.

"The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries," Bahá'u'lláh explains in His Most Holy Book, "even should this occur no more than one minute before sunset." However, details have, until now, been left undefined. We have decided that Ṭīhrán, the birthplace of the Abhá Beauty, will be the spot on the earth that will serve as the standard for determining, by means of astronomical computations from reliable sources, the moment of the vernal equinox in the northern hemisphere and thereby the day of Naw-Rúz for the Bahá'í world.

The Festivals of the Twin Birthdays, the Birth of the Báb and the Birth of Bahá'u'lláh, have, in the East, been traditionally observed according to their correspondence to the first and second days of Muḥarram in the Islamic calendar. "These two days are accounted as one in the sight of God", Bahá'u'lláh affirms. Yet, a letter written on behalf of the Guardian states, "In the future, no doubt all of the Holy Days will follow the Solar calendar, and provisions be made as to how the Twin Festivals will be celebrated universally." How to satisfy the intrinsic lunar character of these blessed Days within the context of a solar calendar has hitherto been unanswered. We have decided that they will now be observed on the first and the second day following the occurrence of the eighth new moon after Naw-Rúz, as determined in advance by astronomical tables using Ṭīhrán as the point of reference. This will result in the observance of the Twin Birthdays moving, year to year, within the months of Mashíyyat, 'Ilm, and Qudrat of the Badí' calendar, or from mid-October to mid-November according to the Gregorian calendar. Next year, the Birth of the Báb will occur on 10 Qudrat and the Birth of Bahá'u'lláh on 11 Qudrat. With joy and eager anticipation, we look to the upcoming bicentennial anniversaries of the Birth of Bahá'u'lláh and the Birth of the Báb, in 174 and 176 B.E., respectively, which the entire Bahá'í world will celebrate according to a common calendar.

The dates of the remaining Holy Days will be fixed within the solar calendar in accordance with explicit statements of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi; we have decided to set aside certain discrepancies in the historical record. The dates are: Naw-Rúz, 1 Bahá; the Festival of Riḍván, 13 Jalál to 5 Jamál; the Declaration of the Báb, 8 'Aẓamat; the

Ascension of Bahá'u'lláh, 13 'Azamat; the Martyrdom of the Báb, 17 Raḥmat; the Day of the Covenant, 4 Qawl; and the Ascension of 'Abdu'l-Bahá, 6 Qawl.

Unless specifically abrogated by these new provisions, previous guidance and clarifications pertaining to the calendar and the observance of the Nineteen Day Feast and Holy Days remain binding, such as the beginning of the day at sunset, the suspension of work, and the hours at which certain Holy Days are commemorated. In future, a change in circumstances may well require additional measures.

It will be evident from the decisions delineated that Bahá'ís of both East and West will find some elements of the calendar to be different from those to which they have been accustomed. The alignment of the dates of the Badí' calendar with other calendars will shift depending on the occurrence of Naw-Rúz. The number of days of Ayyám-i-Há will vary according to the timing of the vernal equinox in successive years; the year commencing on Naw-Rúz 172 B.E. will include four such days. A table prepared at the Bahá'í World Centre that sets out the dates for Naw-Rúz and the Twin Holy Birthdays covering half a century will be provided to all National Spiritual Assemblies in due course.

The adoption of a new calendar in each dispensation is a symbol of the power of Divine Revelation to reshape human perception of material, social, and spiritual reality. Through it, sacred moments are distinguished, humanity's place in time and space reimagined, and the rhythm of life recast. Next Naw-Rúz will mark yet another historic step in the manifestation of the unity of the people of Bahá and the unfoldment of Bahá'u'lláh's World Order.

[signed: The Universal House of Justice]



Comments

July 11. On this date in 1850, the remains of the Báb were removed from the Tabriz, where he had been executed two days previous, and transported to Milan. The remains would subsequently be transported to Tehran, Isfahan, Kirmanshah, Baghdad, Damascus, Beirut and eventually Acre in 1899....

submitted4 months agobyA35821363

July 11. On this date in 1850, the remains of the Báb were removed from the Tabriz, where he had been executed two days previous, and transported to [Milan](#). The remains would subsequently be transported to Tehran, Isfahan, Kirmanshah, Baghdad, Damascus, Beirut and eventually Acre in 1899.

On March 21, 1909, the remains were then interred in a special tomb, the Shrine of the Báb, erected for this purpose by 'Abdu'l-Bahá, on Mount Carmel in present-day Haifa.

It should be noted that the "Kitáb-i-Aqdas," revealed in 1873, forbids the ["transport the body of the deceased a greater distance than one hour's journey from the city"](#), which is why when Shoghi Effendi passed away suddenly at the age of 60 from the Asian flu in London where he was [shopping for furniture and ornaments](#) for the International Archives building, he was buried at the New Southgate Cemetery in London, far from the Bahá'í holy shrines in Israel. Not far from his grave in Southgate, however, rests Shoghi Effendi's niece [Maliheh Afnan](#), the artist daughter of [Ruhangiz Afnan](#), who Shoghi Effendi had declared a Covenant-breaker for marrying the son of Siyyid Ali Afnan, who 'Abdu'l-Bahá had declared a Covenant-breaker.



Comments

July 11. On this date in 1942, Shoghi Effendi wrote "Regarding your question concerning the Jesse from whom Bahá'u'lláh is descended: The Master says in 'Some Answered Questions'...He then identifies this Jesse as the father of David in the following words..."

submitted 4 months ago by A35821363

July 11. On this date in 1942, Shoghi Effendi [wrote](#) "Regarding your question concerning the Jesse from whom Bahá'u'lláh is descended: The Master says in 'Some Answered Questions', referring to Isaiah, chapter 11, verses 1 to 10, that these verses apply 'Word for word to Bahá'u'lláh'. He then identifies this Jesse as the father of David in the following words: '...for Joseph was of the descendants of [Jesse](#) the father of David...', thus identifying the Jesse of Isaiah, chapter 11, with being the father of David. Bahá'u'lláh is thus the descendant of Jesse, the father of David."

[1559. Bahá'u'lláh Was a Descendent of Abraham Through Both Katurah and Sarah--Jesse, Son of Sarah, Was the Father of David and Ancestor of Bahá'u'lláh](#)

"Regarding your question concerning the Jesse from whom Bahá'u'lláh is descended: The Master says in 'Some Answered Questions', referring to Isaiah, chapter 11, verses 1 to 10, that these verses apply 'Word for word to Bahá'u'lláh'. He then identifies this Jesse as the father of David in the following words: '...for Joseph was of the descendants of [Jesse](#) the father of David...', thus identifying the Jesse of Isaiah, chapter 11, with being the father of David. Bahá'u'lláh is thus the descendant of Jesse, the father of David."

"The Guardian hopes that this will clarify the matter for you. It is a tremendous and fascinating theme, Bahá'u'lláh's connection with the Faith of Judaism, and one which possesses great interest to Jew and Christian alike."

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 11, 1942)

"Regarding your question concerning the descent of Bahá'u'lláh from Abraham: The Master has stated that Bahá'u'lláh is a descendant of Abraham through a son of his, other than Isaac and Ishmael, from his wife [Katurah](#)...."

(From a letter written on behalf of Shoghi Effendi to an individual believer, March 24, 1943)



Comments

July 12. On this date in 1937, Shoghi Effendi wrote "..should realize, more keenly than ever, your supreme obligation of protecting the body of the Cause from any further injuries and attacks, and of adhering scrupulously and intelligently to the spirit and the principles of the Administration.."

submitted4 months agobyA35821363

July 12. On this date in 1937, Shoghi Effendi [wrote](#) "In the face of such distressing conditions you should realize, more keenly than ever, your supreme obligation of protecting the body of the Cause from any further injuries and attacks, and of adhering scrupulously and intelligently to the spirit and the principles of the Administration...."

In the face of such distressing conditions you should realize, more keenly than ever, your supreme obligation of protecting the body of the Cause from any further injuries and attacks, and of adhering scrupulously and intelligently to the spirit and the principles of the Administration....

(In a letter written on behalf of Shoghi Effendi, 12 July 1937 to an individual believer)



Comments

July 12. On this date in 1960, Hand of the Cause of God Horace Holley died in Haifa. Horace Holley, as a member of the NSA of the US and the New York Spiritual Assembly, had attempted to gain control of the "New History Society," which Ahmad Sohrab had founded in 1929 with the Chanlers ...

submitted4 months agobyA35821363

July 12. On this date in 1960, Hand of the Cause of God Horace Holley died in Haifa. Horace Holley, as a member of the National Spiritual Assembly and the New York Spiritual Assembly, had attempted to gain control of the "New History Society," which Ahmad Sohrab had founded in 1929 with Lewis Stuyvesant Chanler and his wife Julie, in order to propagate the Bahá'í Faith. The conflict resulted in Ahmad Sohrab and the Chanlers' being declared Covenant-breakers around 1939. On March 10, 1958, four months after Shoghi Effendi's death, the Hands of the Cause of God resident in Haifa [addressed a letter "To the Hand of the Cause, Mr. Horace Holley" feeling "it necessary to urge that the statement 'A New Bahá'í Era' be withdrawn from circulation.

Ahmad Sohrab had served as 'Abdu'l-Bahá's secretary and interpreter from 1912 to 1919, and in 1929, with [Lewis Stuyvesant Chanler](#) and his wife [Julie](#), formed the "New History Society" in order to propagate the Bahá'í Faith. Conflict arose when [Horace Holley](#), member of the National Spiritual Assembly, and the New York Spiritual Assembly attempted to gain control of the "New History Society," ultimately resulting in Ahmad Sohrab and the Chanlers' being declared Covenant-breakers around 1939.

On March 31, 1941, the New York Supreme Court [dismissed a court case](#) brought by National Spiritual Assembly and Trustees of the Bahá'ís of the United States and Canada

against [Mirza Ahmad Sohrab](#) for the use of the word "Bahá'í." The judge granted a motion to dismiss, stating that "the plaintiffs have no right to a monopoly of the name of a religion. The defendants, who purport to be members of the same religion, have an equal right to use the name of the religion..."

On March 10, 1958, four months after Shoghi Effendi's death, the [Hands of the Cause of God](#) resident in Haifa [addressed a letter](#) "To the [Hand of the Cause, Mr. Horace Holley](#)" feeling "it necessary to urge that the statement 'A New Bahá'í Era' be withdrawn from circulation.

To the [Hand of the Cause, Mr. Horace Holley](#)

March 10, 1958

Revered Bahá'í Brother:

[The Hands](#) in the Holy Land are sending a detailed answer to the questions raised in the letter of February 24, 1958 addressed to us by the American Hands and the National Spiritual Assembly.

We believe that the points covered in our letter also meet the request made in your separate communication of February 25 to your fellow Hands in Haifa.

Here, as you know, we receive letters from all parts of the world which reflect the approach of the believers of diverse backgrounds to the **problems created by the beloved [Guardian's passing](#)**. As a result, the [Custodians](#) have been made very conscious of the necessity to strive for unity in the approach to fundamental matters affecting the structure and future development of the Cause. [The Custodians](#) from East and West are aware of the wisdom of avoiding statements or points of view on basic issues which cannot be accepted equally by East and West, and indeed by all of the Bahá'í world, especially in this period, so soon after the ascension of the beloved Guardian, when **we are still unable to grasp the full implications of the present situation**.

It would have been a great help if you yourself could have served here in these early and critical months, and given us the benefit of your experience and clarity of thought on the many pressing issues with which we have had to cope.

You will now, we feel sure, understand our delicate position and the reasons why we felt it necessary to urge that the statement "A New Bahá'í Era" be withdrawn from circulation. Your fellow-Hands serving here are confident you will place this whole ques-

tion and its world-wide implications before the members of your National Assembly in such a way that they will fully understand the reasons underlying the actions taken here.

No doubt when the entire body of the Hands gather at our next meeting later this year we will have many things to discuss, and each one will have a greater contribution to make in view of this tragic year's experiences.

We all send you our devoted love and assure you that you are often remembered in our prayers.

Yours in the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND



Comments

July 12. On this date in 1971, the Universal House of Justice wrote all National Spiritual Assemblies marking "the Fiftieth Anniversary of the passing of 'Abdu'l-Bahá and the inception of the Formative Age of the Bahá'í Dispensation."

submitted4 months ago by A35821363

July 12. On this date in 1971, the Universal House of Justice [wrote](#) all National Spiritual Assemblies marking "the Fiftieth Anniversary of the passing of 'Abdu'l-Bahá and the inception of the Formative Age of the Bahá'í Dispensation."

The Universal House of Justice

12 July 1971

To all National Spiritual Assemblies

Dear Bahá'í Friends,

We have noted with deep satisfaction that some National Spiritual Assemblies have already initiated plans to befittingly commemorate the Fiftieth Anniversary of the passing of 'Abdu'l-Bahá and the inception of the [Formative Age](#) of the Bahá'í Dispensation.

We feel it would be highly fitting for the three days, November 26 to 28, during which the [Day of the Covenant](#) and the Anniversary of the [Ascension of 'Abdu'l-Bahá](#) occur, to be set aside this year by all National Spiritual Assemblies for specially arranged gatherings and conferences, convened either nationally or locally or both, on the three following main themes: The Bahá'í Covenant, [The Formative Age](#), and The Life of 'Abdu'l-Bahá.

We hope that these gatherings will serve to intensify the consecration of the workers in the Divine Vineyard in every land, and provide them with the opportunity, especially in the watches of the night of that Ascension, when they will be commemorating the passing hour of our Beloved Master, to renew their pledge to Bahá'u'lláh and to rededicate themselves to the accomplishment of the as yet unfulfilled goals of the Nine Year Plan.

[The Hands of the Cause in the Holy Land](#), the members of the Universal House of Justice, and all resident and visiting believers at the World Center will, on that memory-laden night, visit the Shrine of that Mystery of God on behalf of the entire Community of the Blessed Beauty and will supplicate for the stalwart champions of the Faith laboring in the forefront of so many fields of service and winning fresh triumphs in His Name, for the self-sacrificing believers without whose support and sustained assistance most of these victories could not be achieved, and for those who will be inspired to join the ranks of the active and dedicated promoters of His glorious Cause at this crucial stage in the development of [the Plan](#), that we may all meet our obligations and discharge our sacred trust, thus making it possible in the latter months of [the Plan](#) for our entire resources to be devoted to an even greater expansion of the Faith in its onward march towards the spiritual conquest of the planet.

With loving Bahá'í greetings,

[signed: The Universal House of Justice]

“We are in the cycle which began with Adam, and its universal Manifestation is Bahá’u’lláh” FWU, p. 54

THE MAJESTIC PROCESS: CYCLES, ERAS, AGES, EPOCHS and STAGES

The Bahá’í cycle – “...a cycle that must extend over a period of at least five hundred thousand years.” WOB, p. 102

The Bahá'í Era- Beginning May 23, 1844 (GPB, p. xi) with the Dispensation of the Báb followed by the Dispensation of Bahá'u'lláh in 1853 which will last at least 1000 years (KA, p. 32, p.196) ¹																				
The Heroic Age ² (The Primitive, Apostolic Age)			The Formative Age (The Transitional, The Iron Age)													The Golden Age The Kingdom Of God on Earth				
First Epoch	Second Epoch	Third Epoch	First Epoch	Second Epoch	Third Epoch	Fourth Epoch	Fifth ³ Epoch													
The Evolution of `Abdu'l-Bahá's Divine Plan																				
First Epoch			Second Epoch																	
			1st Stage	2nd Stage	3rd Stage	1st Stage	2nd Stage	3rd Stage	4th Stage	5th Stage	6th Stage	7th Stage	8th Stage ⁵	9th Stage ⁵	10th Stage ⁵	11th Stage ⁵				
			1st 7 year Plan	2nd 7 year Plan	10 year Plan	9 year Plan	5 year Plan	7 year Plan	6 year Plan	3 year Plan	4 year Plan	1 year Plan	5 ⁴ year Plan	5 ⁴ year Plan	5 ⁴ year Plan	5 ⁴ year Plan				
1844	1853	1862 ⁴	1921	1937 1944	1946 1953	1953 1963	1964 1973	1974 1979	1979 1986	1986 1992	1993 1996	1996 2000	2001	2001 2006	2006 2011	2011 2016	2016 2021	2044 ⁵		
Ministry of The Báb	Ministry of Bahá'u'lláh	Ministry of 'Abdu'l-Bahá		Ministry of Shoghi Effendí	HoC 7	Universal House of Justice														

1. The Dispensation of the Báb: 1844 – 1853; The Dispensation of Bahá’u’lláh 1853 – to at least 1000 years
2. The Heroic Age terminates with the passing of ‘Abdu’l-Bahá (GPB, p. xiv). Also more particularly with the passing of the Greatest Holy Leaf in 1932 (WOB, p. 98)
3. Fifth Epoch of the Formative Age entered. (UHJ letter 16th January 2001)
4. The 5 Year Plan begins a series of four 5 Year Plans from 2001 – 2021, culminating in the centenary of the inception of the Formative Age. (UHJ letter Ridván 2001)
5. Stage number not yet known but presumed to continue in sequence of numbers from the 8th stage in 2001
6. See This Decisive Hour, p. 95 re: foundation of future civilizations to have been established during the second Bahá’í Century
7. Ministry of the Hands of the Cause. 1957 - 1963

Prepared by: John W. Conkling, assisted in graphics by J. Bervie. Jan. 14, 2004

Comments

July 12. On this date in 2013, two conferences among a series of 114 youth conferences take place (one in Bridgetown, Barbados, and another in Santiago, Chile). On July 1, 2013, the UHJ addressed a letter "to the participants in the forthcoming 114 youth conferences throughout the world."

submitted4 months agobyA35821363

July 12. On this date in 2013, two conferences among a series of 114 youth conferences take place (one in Bridgetown, Barbados, and another in Santiago, Chile). On July 1, 2013, the Universal House of Justice [addressed a letter](#) "to the participants in the forthcoming 114 youth conferences throughout the world."

On July 1, 2013, the Universal House of Justice [addressed a letter](#) "to the participants in the forthcoming 114 [youth conferences](#) throughout the world."

The Universal House of Justice 1 July 2013

To the participants in the forthcoming 114 [youth conferences](#) throughout the world

Dearly loved Friends,

When the exalted figure of the Báb, aged just twenty-five, arose to deliver His revolutionizing message to the world, many among those who accepted and spread His teachings were young, even younger than the Báb Himself. Their heroism, immortalized in all its dazzling intensity in [The Dawn-Breakers](#), will illumine the annals of human history for centuries to come. Thus began a pattern in which every generation of youth, drawing inspiration from the same [divine impulse](#) to cast the world anew, has seized the opportu-

ity to contribute to the latest stage in the unfolding process that is to transform the life of humankind. It is a pattern that has suffered no interruption from the time of the Báb to this present hour.

The lifelong exertion and sacrifice of your spiritual forebears did much to establish the Faith in diverse lands and to hasten the appearance of a global community of purpose. Though the tasks that lie before you are not the same as theirs, the responsibilities with which you are entrusted are no less vital. After many a decade, the world-embracing labours of this far-flung community to obtain a more adequate understanding of the Revelation of Bahá'u'lláh and to apply the principles it enshrines have culminated in the emergence of a potent framework for action, refined through experience. You are fortunate to be familiar with its methods and approaches now so well established. Through perseverance in their implementation, many of you will already have seen for yourselves signs of the [society-building power of the divine teachings](#). At the conference you attend, you are being invited to consider the contribution that can be made by any young person who wishes to answer Bahá'u'lláh's summons and help to release that power. To assist you, a number of themes have been identified for you to explore, beginning with looking at your current time of life.

Across the world are to be gathered, in scores of [youth conferences](#) sharing the same aim, tens of thousands who have much in common. Although your realities are shaped by a broad diversity of circumstances, yet a desire to bring about constructive change and a capacity for meaningful service, both characteristic of your stage of life, are neither limited to any race or nationality, nor dependent upon material means. This bright period of youth you share is experienced by all—but it is brief, and buffeted by numerous social forces. How important it is, then, to strive to be among those who, in the words of 'Abdu'l-Bahá, [“plucked the fruit of life”](#).

With this in mind, we are delighted that so many of you are already engaged in service by conducting [community-building activities](#), as well as by organizing, coordinating, or otherwise administering the efforts of others; in all of these [endeavours](#) you are taking an increasing level of responsibility upon your shoulders. Not surprisingly, it is your age group that is gaining the most experience at aiding [junior youth](#), and [children](#) too, with their moral and spiritual development, fostering in them capacity for collective service and true friendship. After all, aware of the world which these young souls will need to navigate, with its pitfalls and also its opportunities, you readily appreciate the importance of spiritual strengthening and preparation. Conscious, as you are, that Bahá'u'lláh came to transform both the inner life and external conditions of humanity, you are assisting [those younger](#)

than yourselves to refine their characters and prepare to assume responsibility for the well-being of their communities. As they enter adolescence, you are helping them to enhance their power of expression, as well as enabling a strong moral sensibility to take root within them. In so doing, your own sense of purpose is becoming more clearly defined as you heed Bahá'u'lláh's injunction: "Let deeds, not words, be your adorning."

To follow a path of service, whatever form one's activity assumes, requires faith and tenacity. In this connection, the benefit of walking that path in the company of others is immense. Loving fellowship, mutual encouragement, and willingness to learn together are natural properties of any group of youth sincerely striving for the same ends, and should also characterize those essential relationships that bind together the components of society. Given this, we hope the bonds you develop through association with other conference participants will prove abiding. Indeed, long after the gatherings close, may these ties of friendship and common calling help keep your feet firm.

The possibilities presented by collective action are especially evident in the work of community building, a process that is gaining momentum in many a cluster and in neighbourhoods and villages throughout the world that have become centres of intense activity. Youth are often at the forefront of the work in these settings—not only Bahá'í youth, but those of like mind who can see the positive effects of what the Bahá'ís have initiated and grasp the underlying vision of unity and spiritual transformation. In such places, the imperative to share the Revelation of Bahá'u'lláh with receptive hearts and explore the implications of His message for today's world is keenly felt. When so much of society invites passivity and apathy or, worse still, encourages behaviour harmful to oneself and others, a conspicuous contrast is offered by those who are enhancing the capacity of a population to cultivate and sustain a spiritually enriching pattern of community life.

Yet, although many admire your dynamism and ideals, the true significance of these endeavours is less apparent to the world at large. You, however, are aware of your part in a mighty, transforming process that will yield, in time, a global civilization reflecting the oneness of humankind. You know well that the habits of mind and spirit that you are nurturing in yourselves and others will endure, influencing decisions of consequence that relate to marriage, family, study, work, even where to live. Consciousness of this broad context helps to shatter the distorting looking glass in which everyday tests, difficulties, setbacks, and misunderstandings can seem insurmountable. And in the struggles that are common to each individual's spiritual growth, the will required to make progress is more easily summoned when one's energies are being channelled towards a higher goal—the more so when one belongs to a community that is united in that goal.

All these thoughts are openings to an inclusive and ever-expanding conversation that will extend through the conferences and well beyond them as you engage many others in earnest discussions that lift the heart and awaken the mind to the possibilities of what could be. Drawing upon your collective experience will further enrich your deliberations. At this propitious time, our hearts will be with you, and as each conference concludes, we will eagerly look to see what will follow. For every gathering we will entreat the Almighty to bestow upon its participants a measure of His boundless grace, knowing, as you do, that divine assistance is promised to all those who arise to serve humankind in response to the galvanizing call of Bahá'u'lláh.

[signed: The Universal House of Justice]



Comments

July 13. On this date in 1910, 'Abdu'l-Bahá addressed a tablet to the "Believers of God in Persia," which was published in "Star of the West" magazine.

submitted4 months agobyA35821363

July 13. On this date in 1910, 'Abdu'l-Bahá addressed [a tablet](#) to the "Believers of God in Persia," which was published in "Star of the West" magazine.

Upon them be the Glory of God, the Most Glorious! HE IS GOD!

O God! O God! Verily, verily the reality of Thy Oneness is sanctified above ascent or descent, and the Sun of Thy Singleness is holy above appearance or disappearance. Thou hast been in the mystery of Thine Identity and the eternality of Thine Existence; moving in the exaltation of Thy Sanctity and the loftiness of Thy Purity. The souls who penetrate through the facts of life cannot know Thee, and the minds which are imbued with the subtleties of the universe do not apprehend Thee. Far from the spiders of imagination to weave the web of their weak thoughts in the imperial palaces of Thy Knowledge, and far from the birds of understanding to attempt soaring with their broken wings toward the golden apex of Thine Explanation! Verily, all the wings of effort are broken and will not reach the glorious heaven of Thy Singleness. The intellects are bewildered and if they cannot comprehend one verse of the verses of Thine Omnipotence, how then can they perceive Thy Reality which surrounds all things and is not surrounded! Thy Holy and Sanctified Identity is beyond the knowledge of the wisest and mightiest in the world of emanation!

O Lord! O Lord! Deliver the souls from the superstitions, that they may not imagine any disappearance for Thy Lights, any setting for Thy Luminary, any descent for Thy Reality, and any ascent for Thy Identity. For verily Thou art above all these qualifications and beyond all these attributes. Thou hast been and forever shalt be in Thine Inaccessible Station and Thine Unattainable Position. The road is barred and the path is closed. Thy Proof is Thy Verses and Thy Path is Thy Dominion.

O Lord! O Lord! These souls are righteous, their hearts attracted, their minds enkindled, their ears opened, their eyes seeing, their spirits rejoiced, their breasts dilated, their realities contented, their identities satisfied, and their hearts attentive. They are supplicating toward Thee, turning their faces to Thee, and begging for Thy Mercy.

O Lord! O Lord! Enkindle their lamps, ignite their torches, uplift their waves and open to them the Door of Bounty.

O Lord! Adorn their gardens, beautify their orchards, illumine their faces, confirm their words, hoist their ensigns, commemorate their names, perfect their morals, cleanse their hearts, purify their breasts and glorify their countenances; so that the manifest light may be seen upon their brow, and the Bloom of Paradise in their faces. Verily, Thou art the Merciful, Thou art the Clement, the Compassionate and the Ancient!

O ye friends of God! The waves of confirmations are successive and the hosts of assistance are drawn in battle array. The armies of the Kingdom of ABHA, like unto the waves of the Supreme Concourse, are tumultuous, and the Breezes of Providence wafting from the direction of Grace, rejuvenate with new life every faded and withered soul. The trees of the Garden of the Covenant are stirred into the utmost cheerfulness and the fruits of the Orchard of the Testament have reached the stage of perfection, sweetness and delicacy. The Majestic Palm produces luscious dates, and the Luminous Star shines with infinite brightness. The Zephyrs of the City of God bestow eternal life, and the Divine Wisdom grants spiritual insight. The Bounties of God are perfected on every side, and the Favors of the Most High have encircled all. Blessed are you! — and again, blessed are you! — for you have become the object of the Bestowals of the Beauty of ABHA and the Center of the Revelations of the Mysteries of the Supreme Concourse.

His honor Ameen* has given the utmost praise and commendation on behalf of all, saying that — Praise be to God! — all the friends in all parts of Persia are firm in the Covenant, have taken hold of the Testament of His Highness the Merciful: their minds are full of acclamations, their faces illumined, their hearts aspiring and their spirits soaring toward the Realm of Truth, their souls full of glad-tidings and their consciences in infinite happiness. Day and night they are engaged in spreading the fragrances, and morning and evening they deliver the Word of God. They are the Signs of Oneness and the Tokens of the Bounties of the Glorious Lord. They are the bright lamps and incontrovertible proofs. They are the horizons of knowledge and the hosts of the Supreme Concourse. In reality he has given the greatest praise and glorification. On account of this news great happiness

was produced in the hearts of the believers, and all are expressing their most wonderful glad-tidings.

I beg of God, that day by day this Fire may consume the world, and this Flame enkindle the earth; this Favor become all-surrounding and this Path straight. Cast ye into oblivion all signs of attachment and impurity so that all the regions may become sanctified and purified and all the dawning-places shining and illumined. Then the Paradise of ABHA will be established in the East and in the West, the glorious outpouring of the Majestic Lord, become universal, the principles of the Cause produce results and the structure of the Revelation of Truth reach to the Mansions of the Supreme Heights.

Upon ye be Glory!

(SIGNED) ABDUL-BAHA ABBAS.

Dr. Amínu'lláh Faríd (Ameen U. Fareed) was the son of [Mirza Assad Ullah Fareed](#) (who authored [The School of the Prophets](#)) and the nephew of 'Abdu'l-Bahá's wife, Munírih Khánum. He had served as 'Abdu'l-Bahá's interpreter and had been active in promoting the Bahá'í Faith. He had also received [a number of Tablets](#) from 'Abdu'l-Bahá.

On December 16, 1953, Shoghi Effendi sent [a cablegram](#) stating "Following the successive blows which fell with dramatic swiftness two years ago upon the ring-leaders of the fast dwindling band of old [Covenant-breakers](#) at the [World Center of the Faith](#), **God's avenging hand** struck down in the last two months, [Avarih](#), Fareed and [Falah](#)."

Fast-Dwindling Band of Covenant-Breakers

Following the successive blows which fell with dramatic swiftness two years ago upon the ring-leaders of the fast dwindling band of old [Covenant-breakers](#) at the [World Center of the Faith](#), **God's avenging hand** struck down in the last two months, [Avarih](#), Fareed and [Falah](#), within the cradle of the Faith, North America and Turkey, who demonstrated varying degrees, in the course of over thirty years, of faithlessness to 'Abdu'l-Bahá.

[The first](#) of the above named will be condemned by posterity as being **the most shameless, vicious, relentless apostate** in the annals of the Faith, who, through ceaseless vitriolic attacks in recorded voluminous writings and close alliance with its traditional enemies, assiduously schemed to blacken its name and subvert the foundations of its institutions.

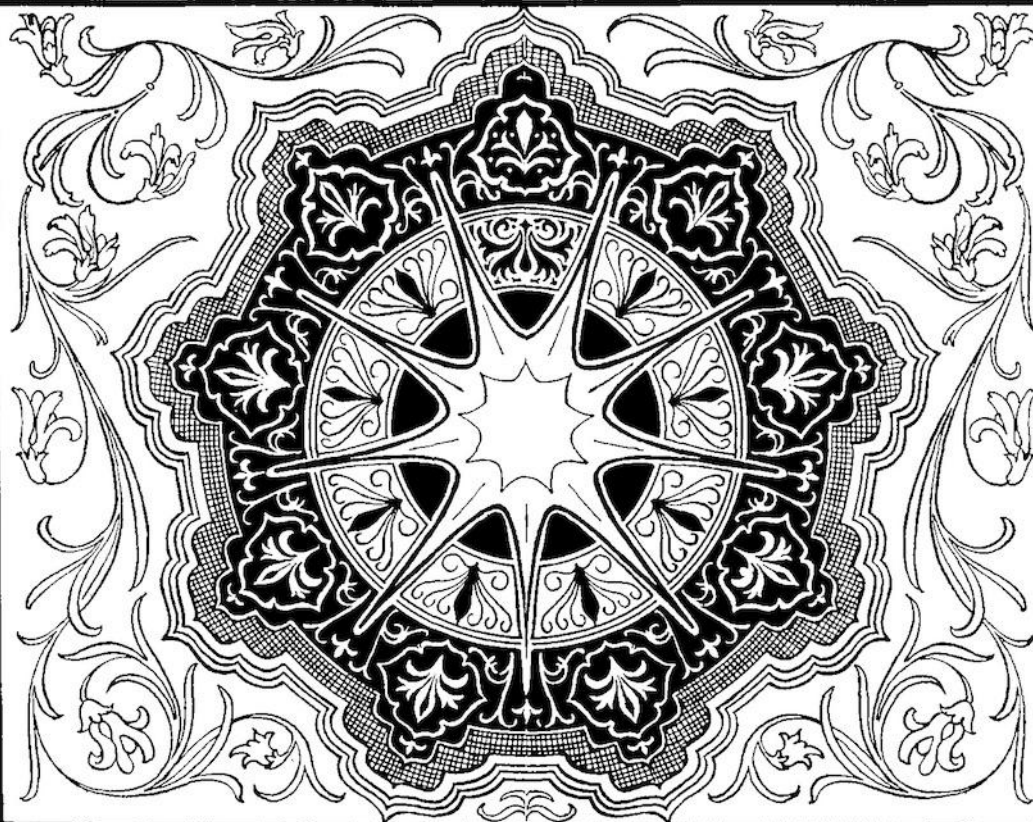
The second, history will recognize as one of the **most perfidious among the kinsmen** of the interpreters of the Center of the Covenant, who, **driven by ungovernable cupidity**,

committed acts causing agonies of grief and distress to the beloved Master and culminating in open association with breakers of Bahá'u'lláh's Covenant in the Holy Land.

The **third** will be chiefly remembered by the **pride, obstinacy and insatiable ambition** impelling him to violate the spiritual and administrative precepts of the Faith.

All three, however **blinded by perversity**, could not have failed to perceive, as their infamous careers approached their end, the futility of their opposition and measure their own loss by the degree of progress and consolidation of the triumphant administrative order so magnificently celebrated in the course of the festivities of the recently concluded Holy Year.

STAR OF THE WEST



"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease, and differences of race be annulled. So it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."

Words of BAHÁ 'ULLAH.

Comments

July 13. On this date in 1964, the Universal House of Justice wrote a letter titled "Teaching the Masses".

submitted4 months agobyA35821363

July 13. On this date in 1964, the Universal House of Justice wrote a letter titled ["Teaching the Masses"](#).

Teaching the Masses

When the masses of mankind are awakened and enter the Faith of God, a new process is set in motion and the growth of a new civilization begins. Witness the emergence of Christianity and of Islám. These masses are the rank and file, steeped in traditions of their own, but receptive to the new Word of God, by which, when they truly respond to it, they become so influenced as to transform those who come in contact with them.

God's standards are different from those of men. According to men's standards, the acceptance of any cause by people of distinction, of recognized fame and status, determines the value and greatness of that cause. But, in the words of Bahá'u'lláh: "The summons and Message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever has been revealed and vouchsafed unto it." Or again, "He has endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts." In countries where teaching the masses has succeeded, the Bahá'ís have poured out their time and effort in village areas to the same extent as they had formerly done in cities and towns. The results indicate how unwise it is to solely concentrate on one section of the population. Each national assembly therefore should so balance its resources and harmonize its efforts that the Faith of God is taught not only to those who are readily accessible but to all sections of society, however remote they may be.

The unsophisticated people of the world — and they form the large majority of its population — have the same right to know of the Cause of God as others. When the friends are

teaching the Word of God they should be careful to give the Message in the same simplicity as it is enunciated in our teachings. In their contacts they must show genuine and divine love. The heart of an unlettered soul is extremely sensitive; any trace of prejudice on the part of the pioneer or teacher is immediately sensed.

When teaching among the masses, the friends should be careful not to emphasize the charitable and humanitarian aspects of the Faith as a means to win recruits. Experience has shown that when facilities such as schools, dispensaries, hospitals, or even clothes and food are offered to the people being taught, many complications arise. The prime motive should always be the response of man to God's Message, and the recognition of His Messenger. Those who declare themselves as Bahá'ís should become enchanted with the beauty of the teachings, and touched by the love of Bahá'u'lláh. The declarants need not know all the proofs, history, laws, and principles of the Faith, but in the process of declaring themselves they must, in addition to catching the spark of faith, become basically informed about the Central Figures of the Faith, as well as the existence of laws they must follow and an administration they must obey.

After declaration, the new believers must not be left to their own devices. Through correspondence and dispatch of visitors, through conferences and training courses, these friends must be patiently strengthened and lovingly helped to develop into full Bahá'í maturity. The beloved Guardian, referring to the duties of Bahá'í assemblies in assisting the newly declared believer, has written: ". . . the members of each and every assembly should endeavor, by their patience, their love, their tact and wisdom, to nurse, subsequent to his admission, the newcomer into Bahá'í maturity, and win him over gradually to the unreserved acceptance of whatever has been ordained in the teachings."

Expansion and consolidation are twin processes that must go hand in hand. The friends must not stop expansion in the name of consolidation. Deepening the newly enrolled believers generates tremendous stimulus which results in further expansion. The enrollment of new believers, on the other hand, creates a new spirit in the community and provides additional potential manpower that will reinforce the consolidation work.

We would like to share with you some of the methods by national assemblies in various continents that have proved useful in teaching the masses, and attach a list. Certain of these may be valuable in your area, in addition to any methods you may yourself devise.

We are fervently praying that all national and local spiritual assemblies, supported by the individual believers, will achieve outstanding success in the fulfillment of this glorious objective.

July 13, 1964*

Teaching the Masses — Annex

Materials are sent at once to the new believers. In some places this material is in the form of printed cards, mainly in color, portraying a Bahá'í theme or principle. This helps the new believer to know that his declaration has been accepted and to feel that he now belongs to the new Faith.

Training courses of about two weeks duration are held. To facilitate attendance and reduce cost, a number of villages are grouped together as one zone in which the course is held. The students to the courses are usually selected, so that the more capable participate and teaching is facilitated. Transportation expenses, feeding, and accommodation are provided if it is found that the participants are unable to cover such expenses themselves. The material to be taught is prepared ahead of time, presented in simple language, and translated into the vernacular. After the course, the more promising students are picked out and with their consent, are requested to undertake teaching projects for a limited period. It is sometimes found that long-term projects are also useful. These projects generally are carefully planned as to their duration, places to be visited, and material to be taught. If the traveling teachers are not able to cover their expenses, traveling and living expenses are provided by the Fund for the execution of a given and temporary teaching project.

Shorter training courses in the form of conferences over a long weekend are held.

These activities — training courses and conferences — are repeated as frequently as possible and are not dependent upon the acquisition of teaching institutes. In the absence of such institutes, these courses and conferences are normally held in Bahá'í homes or hired quarters, such as schools, etc. In order to facilitate the physical catering and accommodation of the participants, they are sometimes asked to come to the course with their eating utensils and bedding.

In the visits made to the villages, the visiting teacher meets with the local communities to give them basic Bahá'í knowledge, such as living the Bahá'í life, the importance of teaching, prayer, fasting, Nineteen Day Feasts, Bahá'í elections, and contributions to the Fund. The question of contributions to the Fund is of utmost importance, so that the new believers may quickly feel themselves to be responsible members of the community. Each national assembly must find ways and means to stimulate the offering of contributions, in cash or kind, to make it easy for the friends to contribute and to give proper receipts to the donors.

These are but suggestions based on experience which may help you in your efforts to teach and deepen the spiritually starved multitudes in your area.

In the course of carrying out such a tremendous spiritual campaign among the masses, disappointments may well be encountered. We tabulate a few instances that have been brought to our notice:

a) Visiting pioneers or teachers may find, in some places, newly enrolled believers not so enthusiastic about their religion as expected, or not adjusting to standards of Bahá'í life, or they may find them thinking of material benefits they may hope to derive from their new membership. We should always remember that the process of nursing the believer into full spiritual maturity is slow, and needs loving education and patience.

b) Some teaching committees, in their eagerness to obtain results, place undue emphasis on obtaining a great number of declarations to the detriment of the quality of teaching.

c) Some teaching teachers, in their desire to show the result of their services, may not scrupulously teach their contacts, and in some rare cases, if, God forbid, they are insincere, may even give false reports.

Such irregularities have happened and can be repeated, but must not be a source of discouragement. By sending a team of teachers to an area, or by sending at intervals other teachers to those areas, and through correspondence and reports, such situations can be detected and immediately adjusted. The administration of the Faith must at all times keep in close touch with the teaching work.

To sum up:

Teaching the waiting masses is a reality facing each national assembly.

The friends must teach with conviction, determination, genuine love, lack of prejudice, and a simple language addressed to the heart.

Teaching must be followed up by training courses, conferences, and regular visits to deepen the believers in their knowledge of the teachings.

The close touch of the national office or teaching committees with the work is most essential, so that through reports and correspondence not only is information obtained and verified, but stimulation and encouragement is given.

Expansion and consolidation go hand in hand.



Comments

July 13. On this date in 1967, the UHJ quoted Shoghi Effendi as having said "Birth control, however, when exercised in order to deliberately prevent the procreation of any children is against the spirit of the Law of Bahá'u'lláh, which defines the primary purpose of marriage to be the rearing ..."

submitted4 months agobyA35821363

July 13. On this date in 1967, the Universal House of Justice [quoted](#) Shoghi Effendi as having said "Birth control, however, when exercised in order to deliberately prevent the procreation of any children is against the spirit of the Law of Bahá'u'lláh, which defines the primary purpose of marriage to be the rearing of children and their spiritual training in the Cause. The Universal House of Justice will have to consider this issue and give its verdict upon it."

[1162. When Exercised to Prevent Procreation of Any Children](#)

"Another believer, having read this letter, asked the beloved Guardian whether all birth control methods for any purpose were absolutely prohibited by Bahá'í Teachings. The secretary to the beloved Guardian wrote on his behalf on 4th February, 1937, as follows:

'The Guardian has ... given his careful consideration to your question regarding the Bahá'í view of birth control.

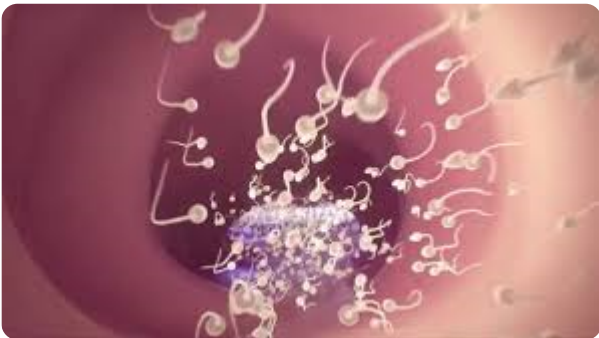
'...there is no reference whatsoever in the Writings on this subject. The utmost we can say is by way of reference from what Bahá'u'lláh has revealed regarding the nature, purpose and character of marriage.

'We, as Bahá'ís, are not therefore in a position either to condemn the practice of birth control or to confirm it.

'Birth control, however, when exercised in order to deliberately prevent the procreation of any children is against the spirit of the Law of Bahá'u'lláh, which defines the primary purpose of marriage to be the rearing of children and their spiritual training in the Cause. The Universal House of Justice will have to consider this issue and give its verdict upon it.'

"The Universal House of Justice feels that the time has not yet arrived for legislation on this matter, and that these instructions provide sufficient guidance for the friends for the time being."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of the British Isles, July 13, 1967)



Comments

July 13. On this date in 2005, Kalimat Press emailed the NSA of the U.S. its intention to distribute Abbas Amanat's "Resurrection and Renewal". Kalimat removed this and three other titles from its website as as it believed these were the ones the Bahá'í Administration found objectionable.

submitted4 months agobyA35821363

July 13. On this date in 2005, Kalimat Press [emailed](#) the NSA of the U.S. its intention to distribute a reprint of Abbas Amanat's [Resurrection and Renewal](#). Kalimat removed this and three other titles from its website as as it believed these were the ones the Bahá'í Administration found objectionable.



Comments

July 13. On this date in 2013, one conference among a series of 114 youth conferences took place (in Chicago, the United States). On July 1, 2013, the UHJ addressed a letter "to the participants in the forthcoming 114 youth conferences throughout the world."

submitted4 months agobyA35821363

July 13. On this date in 2013, one conference among a series of 114 youth conferences took place (in Chicago, the United States). On July 1, 2013, the Universal House of Justice [addressed a letter](#) "to the participants in the forthcoming 114 youth conferences throughout the world."

On July 1, 2013, the Universal House of Justice [addressed a letter](#) "to the participants in the forthcoming 114 [youth conferences](#) throughout the world."

The Universal House of Justice 1 July 2013

To the participants in the forthcoming 114 [youth conferences](#) throughout the world

Dearly loved Friends,

When the exalted figure of the Báb, aged just twenty-five, arose to deliver His revolutionizing message to the world, many among those who accepted and spread His teachings were young, even younger than the Báb Himself. Their heroism, immortalized in all its dazzling intensity in [The Dawn-Breakers](#), will illumine the annals of human history for centuries to come. Thus began a pattern in which every generation of youth, drawing inspiration from the same [divine impulse](#) to cast the world anew, has seized the opportunity to contribute to the latest stage in the unfolding process that is to transform the life of

humankind. It is a pattern that has suffered no interruption from the time of the Báb to this present hour.

The lifelong exertion and sacrifice of your spiritual forebears did much to establish the Faith in diverse lands and to hasten the appearance of a global community of purpose. Though the tasks that lie before you are not the same as theirs, the responsibilities with which you are entrusted are no less vital. After many a decade, the world-embracing labours of this far-flung community to obtain a more adequate understanding of the Revelation of Bahá'u'lláh and to apply the principles it enshrines have culminated in the emergence of a potent framework for action, refined through experience. You are fortunate to be familiar with its methods and approaches now so well established. Through perseverance in their implementation, many of you will already have seen for yourselves signs of the [society-building power of the divine teachings](#). At the conference you attend, you are being invited to consider the contribution that can be made by any young person who wishes to answer Bahá'u'lláh's summons and help to release that power. To assist you, a number of themes have been identified for you to explore, beginning with looking at your current time of life.

Across the world are to be gathered, in scores of [youth conferences](#) sharing the same aim, tens of thousands who have much in common. Although your realities are shaped by a broad diversity of circumstances, yet a desire to bring about constructive change and a capacity for meaningful service, both characteristic of your stage of life, are neither limited to any race or nationality, nor dependent upon material means. This bright period of youth you share is experienced by all—but it is brief, and buffeted by numerous social forces. How important it is, then, to strive to be among those who, in the words of 'Abdu'l-Bahá, ["plucked the fruit of life"](#).

With this in mind, we are delighted that so many of you are already engaged in service by conducting [community-building activities](#), as well as by organizing, coordinating, or otherwise administering the efforts of others; in all of these [endeavours](#) you are taking an increasing level of responsibility upon your shoulders. Not surprisingly, it is your age group that is gaining the most experience at aiding [junior youth](#), and [children](#) too, with their moral and spiritual development, fostering in them capacity for collective service and true friendship. After all, aware of the world which these young souls will need to navigate, with its pitfalls and also its opportunities, you readily appreciate the importance of spiritual strengthening and preparation. Conscious, as you are, that Bahá'u'lláh came to transform both the inner life and external conditions of humanity, you are assisting [those younger than yourselves](#) to refine their characters and prepare to assume responsibility for the

well-being of their communities. As they enter [adolescence](#), you are helping them to enhance their power of expression, as well as enabling a strong moral sensibility to take root within them. In so doing, your own sense of purpose is becoming more clearly defined as you heed Bahá'u'lláh's injunction: "[Let deeds, not words, be your adorning.](#)"

To follow a path of service, [whatever form one's activity assumes](#), requires faith and tenacity. In this connection, the [benefit of walking that path in the company of others](#) is immense. Loving fellowship, mutual encouragement, and [willingness to learn together](#) are natural properties of any group of youth sincerely striving for the same ends, and should also characterize those essential relationships that bind together the components of society. Given this, we hope the bonds you develop through association with other conference participants will prove abiding. Indeed, long after the gatherings close, may these ties of friendship and common calling help keep your feet firm.

The possibilities presented by [collective action](#) are especially evident in [the work of community building](#), a process that is gaining momentum in many [a cluster](#) and in neighbourhoods and villages throughout the world that have become centres of intense activity. [Youth](#) are often at the forefront of the work in these settings—not only [Bahá'í youth](#), but those of like mind who can see the positive effects of what the Bahá'ís have initiated and grasp the underlying vision of unity and spiritual transformation. In such places, the imperative to share the Revelation of Bahá'u'lláh with receptive hearts and explore the implications of His message for today's world is keenly felt. When so much of society invites passivity and apathy or, worse still, encourages behaviour harmful to oneself and others, a conspicuous contrast is offered by those who are enhancing the capacity of a population to cultivate and sustain a spiritually enriching pattern of community life.

Yet, although many admire your dynamism and ideals, the true significance of these endeavours is less apparent to the world at large. You, however, are aware of your part in a mighty, transforming process that will yield, in time, [a global civilization](#) reflecting the oneness of humankind. You know well that the habits of mind and spirit that you are nurturing in yourselves and others will endure, influencing decisions of consequence that relate to marriage, family, study, work, even where to live. Consciousness of this broad context helps to shatter the distorting looking glass in which everyday tests, difficulties, setbacks, and misunderstandings can seem insurmountable. And in the struggles that are common to each individual's spiritual growth, the will required to make progress is more easily summoned when one's energies are being channelled towards a higher goal—the more so when one belongs to a community that is united in that goal.

All these thoughts are openings to an inclusive and ever-expanding conversation that will extend through the conferences and well beyond them as you engage many others in earnest discussions that lift the heart and awaken the mind to the possibilities of what could be. Drawing upon your collective experience will further enrich your deliberations. At this propitious time, our hearts will be with you, and as each conference concludes, we will eagerly look to see what will follow. For every gathering we will entreat the Almighty to bestow upon its participants a measure of His boundless grace, knowing, as you do, that divine assistance is promised to all those who arise to serve humankind in response to the galvanizing call of Bahá'u'lláh.

[signed: The Universal House of Justice]



Comments

July 14. On this date in 1943, Shoghi Effendi wrote "people today are suffering for their own sins of omission and commission. We must help them to see this and to turn their thoughts and acts into the channels divinely prescribed by Bahá'u'lláh."

submitted4 months ago by A35821363

July 14. On this date in 1943, Shoghi Effendi [wrote](#) "people today are suffering for their own sins of omission and commission. We must help them to see this and to turn their thoughts and acts into the channels divinely prescribed by Bahá'u'lláh."

[432. The People of Today Are Suffering for Their Own Sins of Omission and Commission](#)

"You should not consider yourself unfeeling because you see in this world agony the birth of a new and better world. This is just what the Bahá'ís should believe and should teach to others. However much pity and sympathy we may have for humanity, we nevertheless realize that people today are suffering for their own sins of omission and commission. We must help them to see this and to turn their thoughts and acts into the channels divinely prescribed by Bahá'u'lláh."

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 14, 1943)



Comments

July 14. On this date in 1943, Shoghi Effendi wrote "The crucifixion as recounted in the New Testament is correct. The meaning of the Qur'anic version is that the spirit of Christ was not crucified. There is no conflict between the two."

submitted4 months ago by A35821363

July 14. On this date in 1943, Shoghi Effendi [wrote](#) "The crucifixion as recounted in the New Testament is correct. The meaning of the Qur'anic version is that the spirit of Christ was not crucified. There is no conflict between the two."

[1646. The Crucifixion as Recorded in the New Testament is Correct](#)

"...Though we cannot imagine exactly what the Manifestations of the remote past were like, we can be sure of two things: They must have been able to reach their fellow-men in a normal manner--as Bahá'u'lláh reached His generation, and They were sent from God and thus Divine Beings. The crucifixion as recounted in the New Testament is correct. The meaning of the Qur'anic version is that the spirit of Christ was not crucified. There is no conflict between the two."

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 14, 1943)



Comments

July 14. On this date in 1945, Shoghi Effendi posthumously named Siyyid Mustafá Rúmí a Hand of the Cause.

submitted 4 months ago by A35821363

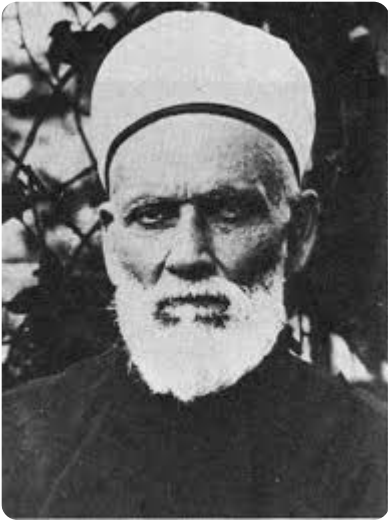
July 14. On this date in 1945, Shoghi Effendi posthumously named Siyyid Mustafá Rúmí a Hand of the Cause sending the following [cablegram](#):

"Hearts griefstricken passing Supreme Concourse distinguished pioneer Faith Baha'u'llah, dearly beloved staunch high minded noble soul Siyyid Mustafa. Long record his superb services (in) both teaching (and) administrative fields shed lustre on both heroic and formative ages (of) Baha'i Dispensation. His magnificent achievements fully entitle him join ranks (of the) Hands of (the) Cause (of) Baha'u'llah. His resting place should be regarded foremost shrine (in the) community of Burmese believers Advise holding (of) memorial gatherings throughout India (to) his imperishable memory. Urge Indian (and) Burmese Baha'is participate construction (of his) tomb. Cabling three hundred pounds (as) my personal contribution (for) so praiseworthy (a) purpose."

Siyyid Mustafa was born in Baghdad, but his family moved to Madras, India while he was a child. He first encountered the Baha'i Faith in 1876 through Jamal Effendi, and became a Baha'i in Calcutta late in 1877. In May, 1878 he traveled to Burma with Jamal Effendi.

In the late 1800's the Burmese Baha'i community constructed a sarcophagus for the Báb, and in 1899 Siyyid Mustafa brought it to the Holy Land where he presented it to 'Abdu'l-Baha. The remains of the Báb were placed in the sarcophagus in 1909. He traveled to the Dutch East Indies with Jamal Effendi in the 1880's, and the two converted the King and Queen of [Boné](#) in Celebes on the journey. He was elected to the National Spiritual Assembly of India and Burma in the late 1930's. Siyyid Mustafa was invited to live in the village of Daidanaw by the headman of the village, who had learnt about the Faith from two Baha'is who had vouched for him in a legal dispute. He converted approximately 800 residents of Daidanaw to the Baha'i Faith and established a school there. In his later years he translated the Kitab-i-Iqan, The Hidden Words and Some Answered Questions into Burmese, and the Maoala-i-Sayyah into Urdu.

On March 13, 1945, a mob of 3000 nationalists attacked foreigners in Daidanaw, destroying many Baha'i properties and murdering eleven Baha'is including Siyyid Mustafa.



Comments

July 14. On this date in 1947, Shoghi Effendi addressed a letter to the United Nations Special Committee on Palestine, wherein he stated "The Jews alone offer somewhat of a parallel to the attachment which the Baha'is have for this country" and that "The Baha'i Faith is entirely non-political and

submitted 4 months ago by A35821363

July 14. On this date in 1947, Shoghi Effendi addressed [a letter](#) to the United Nations Special Committee on Palestine, wherein he stated "The Jews alone offer somewhat of a parallel to the attachment which the Baha'is have for this country" and that "The Baha'i Faith is entirely non-political and we neither take sides in the present tragic dispute going on over the future of the Holy Land and its peoples nor have we any statement to make or advice to give as to what the nature of the political future of this country should be."

July 14, 1947

Mr. Justice Emil Sandstrom, Chairman

United Nations Special Committee on Palestine

Sir:

Your kind letter of July 9th reached me and I wish to thank you for affording me the opportunity of presenting to you and your esteemed colleagues a statement of the relationship which the Baha'i Faith has to Palestine and our attitude towards any future changes in the status of this sacred and much disputed land.

I am enclosing with this letter, for your information, a brief sketch of the history, aims and significance of the Baha'i Faith, as well as a small pamphlet setting forth its views towards the present state of the world and the lines on which we hope and believe it must and will develop.

The position of the Baha'is in this country is in a certain measure unique; whereas Jerusalem is the spiritual center of Christendom it is not the administrative center of either the Church of Rome or any other Christian denomination. Likewise although it is regarded by Moslems as the spot where one of its most sacred shrines is situated, the Holy Sites of the Mohamedam Faith, and the center of its pilgrimages, are to be found in Arabia, not in Palestine. **The Jews alone offer somewhat of a parallel to the attachment which the Baha'is have for this country** inasmuch as Jerusalem holds the remains of their Holy Temple and was the seat of both the religious and political institutions associated with their past history. But even their case differs in one respect from that of the Baha'is, for it is in the soil of Palestine that the three central figures of our religion are buried, and it is not only the center of Baha'i pilgrimages from all over the world but also the permanent seat of our Administrative Order, of which I have the honor to be the Head.

The Baha'i Faith is entirely non-political and we neither take sides in the present tragic dispute going on over the future of the Holy Land and its peoples nor have we any statement to make or advice to give as to what the nature of the political future of this country should be. Our aim is the establishment of universal peace in this world and our desire to see justice prevail in every domain of human society, including the domain of politics. As many of the adherents of our Faith are of Jewish and Moslem extraction we have no prejudice towards either of these groups and are most anxious to reconcile them for their mutual benefit and for the good of the country.

What does concern us, however, in any decisions made affecting the future of Palestine, is that the fact be recognized by whoever exercises sovereignty over Haifa and Acre, that within this area exists the spiritual and administrative center of a world Faith, and that the independence of that Faith, its right to manage its international affairs from their source, the right of Baha'is from any and every country of the globe to visit it as pilgrims (enjoying the same privilege in this respect as Jews, Moslems and Christians do in regard to visiting Jerusalem) be acknowledged and permanently safeguarded.

The Sepulchre of the Bab on Mt. Carmel, the Tomb of 'Abdu'l-Baha in that same spot, the Pilgrim Hostel for oriental Baha'is in its vicinity, the large gardens and terraces which surround these places (all of which are open to visits by the public of all denominations),

the Pilgrim Hostel for western Baha'is at the foot of Mt. Carmel, the residence of the Head of the Community, various houses and gardens in Acre and its vicinity associated with Baha'u'llah's incarceration in that city. His Holy Tomb at Bahji, near Acre, with His Mansion which is now preserved as a historic site and a museum (both likewise accessible to the public of all denominations), as well as holdings in the plain of Acre - all these comprise the bulk of Baha'i properties in the Holy Land. It should also be noted that practically all of these properties have been exempted from both Government and Municipal taxes owing to their religious nature. Some of these extensive holdings are the property of the Palestine Branch of the National Spiritual Assembly of the United States and Canada, incorporated as a religious society according to the laws of the country. In future various other Baha'i National Assemblies will hold, through their Palestine Branches, parts of the International Endowments of the Faith in the Holy Land.

In view of the above information I would request you and the members of your Committee to take into consideration the safeguarding of Baha'i rights in any recommendation which you may make to the United Nations concerning the future of Palestine.

May I take this opportunity of assuring you of my deep appreciation of the spirit in which you and your colleagues have conducted your investigations into the troubled conditions of this Sacred Land. I trust and pray that the outcome of your deliberations will produce an equitable and speedy solution of the very thorny problems which have arisen in Palestine.

Yours faithfully,

(Signed) Shoghi Rabbani

Haifa, Palestine

In fact, on February 23, 1914, at the eve of World War I, ['Abdu'l-Bahá hosted Baron Edmond James de Rothschild](#), a member of the [Rothschild banking family](#) who was a leading [advocate and financier](#) of the Zionist movement, during one of his early trips to Palestine.

Subsequent to the British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the Palestine Jewish Colonization Association, ['Abdu'l-Bahá praised the Zionist movement](#), proclaiming that "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

On January 24, 1922, Shoghi Effendi [received a letter](#) from [Herbert Samuel](#), the British High Commissioner for Palestine. The receipt of the letter is mentioned in Amatu'l-Bahá

Rúhíyyih Khánum's *The Priceless Pearl*. As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the [Muslim-Christian Associations](#) as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the [Palestine Jewish Colonization Association](#) and recognised Hebrew as one of the three official languages of the Mandate territory

While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922:

Dear Mr. Rabbani,

I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement. Should you be at any time in Jerusalem in would be a pleasure to me to see you here.

Yours sincerely,

[Herbert Samuel](#)



Comments

[–][deleted]0 points1 point2 points4 months ago(0 children)

I didn't know this. Thank you 🙏

July 14. On this date in 1949, Shoghi Effendi wrote "The success of the European work is almost startling, and shows that alas, suffering is the plough which seems to best and quickest turn up the soil of men's spirits and make them fertile. Before the war it is doubtful if such rapid results ..."

submitted4 months agobyA35821363

July 14. On this date in 1949, Shoghi Effendi wrote "The success of the European work is almost startling, and shows that alas, suffering is the plough which seems to best and quickest turn up the soil of men's spirits and make them fertile. Before the war it is doubtful if such rapid results could have been achieved. All the more reason for our consecrated and feverish labours now!"

The success of the European work is almost startling, and shows that alas, suffering is the plough which seems to best and quickest turn up the soil of men's spirits and make them fertile. Before the war it is doubtful if such rapid results could have been achieved. All the more reason for our consecrated and feverish labours now!

(14 July 1949 to the European Teaching Committee of the National Spiritual Assembly of the United States) [34]



Comments

July 15. On this date in 1912, 'Abdu'l-Bahá said "If a religion be the cause of hatred and disharmony, it would be better for it not to exist than to exist...Where a reformer comes out hating his opponent, one might as well distrust that reform from the start."

submitted2 months ago by A35821363

July 15. On this date in 1912, 'Abdu'l-Bahá [said](#) "If a religion be the cause of hatred and disharmony, it would be better for it not to exist than to exist...Where a reformer comes out hating his opponent, one might as well distrust that reform from the start."



Comments

July 15. On this date in 1932, Bahíyyih Khánum died. The only daughter of Bahá'u'lláh and his first wife Ásíyih, when Bahá'u'lláh died in 1892, she was the only member of her family to support her full brother, 'Abdu'l-Bahá, in his power struggle with their half-brother Mírzá Muhammad 'Alí.

submitted 2 months ago by A35821363

July 15. On this date in 1932, [Bahíyyih Khánum](#) passed away in Acre. She was the only daughter of Bahá'u'lláh and his first wife [Ásíyih Khánum](#). She was born in 1846 with the given name Fatimih Sultan, and after the death of her mother in 1886, Bahá'u'lláh gave her the title of "Varaqiy-i-'Ulyá" or "Greatest Holy Leaf." When Bahá'u'lláh died in 1892, she was the only surviving member of her family to choose to support her full brother, 'Abdu'l-Bahá, in his power struggle with their half-brother [Mírzá Muhammad 'Alí](#). When, on April 5, 1922, some four months after returning to Haifa subsequent to the death of 'Abdu'l-Bahá, Shoghi Effendi left Haifa with his eldest cousin and close friend [Ruhi Afnan](#), who he would later declare a Covenant-breaker, for rest and relaxation in the [Bernese Oberland](#) in the [Swiss Alps](#), Shoghi Effendi placed [Bahíyyih Khánum](#) as Head of the Cause, and later that month the "Star of the West" magazine would publish letters from Shoghi Effendi and [Bahíyyih Khánum](#) explaining the situation.

[From "Star of the West" magazine, Volume 14, Issue 4...](#)

Important Letters from Shoghi Effendi and [Bahaeyeh Khanum, the Greatest Holy Leaf](#)

Photograph of the original letter written by Shoghi Effendi and translation of some, sent to the STAR OF THE WEST by his honor [Mirza Hadi Shirazi](#), the noble father of Shoghi Effendi, through [Dr. Zia M. Bagdadi](#). This photograph and the following original letter (from the

[Greatest Holy Leaf](#)) reached this country after the same recently sent out by the National Spiritual Assembly to the Assemblies throughout America:

He Is God!

This servant, after that grievous event and great calamity—the ascension of His Holiness Abdul-Baha to the Abha Kingdom—has been so stricken with grief and pain and so entangled in the troubles (created) by the enemies of the Cause of God, that I consider my presence here, at such a time and in such an atmosphere, is not in accordance with the fulfillment of my important and sacred duties.

For this reason, unable to do otherwise, I have left for a time the affairs of the Cause, both at home and abroad, under the supervision of the [Holy Family](#) and the headship of the [Greatest Holy Leaf](#)—may my soul be a sacrifice to her—until, by the Grace of God, having gained health, strength, self-confidence and spiritual energy, and having taken into my hands, in accordance with my aim and desire, entirely and regularly the work of service, I shall attain to my utmost spiritual and aspiration.

The servant of His Threshold, (April, 22) (Signed) SHOGHI

Letter from the Greatest Holy Leaf, Bahaeyeh Khawwm, sent to the Editors of the STAR OF THE WEST:

He Is God!

To the servants of the Blessed Beauty and the dear friends of His Holiness Abdul-Baha!

Although the hearts of the people of Bahá are intensely burning on account of the great calamity (of the ascension of Abdul-Baha), and the sobbing and sighing of the friends have reached the ears of the Supreme Concourse and the Hosts of Holiness in the Abha (Most Glorious) Paradise, yet, because this day is the day of service and this hour is the hour of diffusing the fragrances, the friends of God must, like a bright flame, arise in service to the Cause of God and surpass one another (in service). They should be like penetrating meteors, expelling every disloyal covenant-breaker, in order that in the Preserved Tablet of God, they may be recorded with the group who has fulfilled the Covenant and Testament of God.

His Holiness, the Guardian of the Cause of God, the Primal Branch, the joy of the people of Baha—Shoghi Effendi—because of this great calamity, most painful event, infinite sorrow and the severity of the effect upon himself—has desired to travel for several days, that he

may regain his health and have rest. Then he will return to the Holy Threshold, arise in service to the Cause of God and perform his duties.

According to a letter written by his own hand, which is enclosed, he has appointed this prisoner to supervise and manage the affairs of the Cause, through consultation with the [Holy Family](#), during his absence. Therefore, this perishable one, temporarily, has organized an assembly to act according to the advice of the souls who were appointed and nominated by him—His Holiness Shoghi Effendi.

I am hopeful, that during the period of his absence, the friends of God and the maid-servants of the Merciful may show forth great efforts in the progress of the Cause of God, and the Cause of God may spread rapidly.

Verily, He is Compassionate and Merciful to His Servants.

(Signature and seal) BAHAEYEH.

(Month of Shaban, 1340—April 1922. Translated by Dr. Zia M. Bagdadi, Chicago, May, 1922.)

The cablegrams concerning the declaration of [Ruhi Afnan](#) a Covenant-breaker include one from December 13, 1951 titled "[Old and New Covenant-Breakers](#)" where Shoghi Effendi says, "Evidences multiplying attesting [Ruhi's](#) increasing rebelliousness, efforts exerted [my eldest sister](#) pave way fourth alliance members family Siyyid 'Alí involving marriage his granddaughter with [Ruha's](#) son and personal contact recently established my own treacherous, despicable brother [Riaz](#) with Majdi'd-Din, redoubtable enemy Faith, former henchman [Muhammad-'Ali](#), Archbreaker Bahá'u'lláh's Covenant. Another cablegram sent May 17, 1953, titled "[Treacherous Ruhi Afnan](#)", stated "Treacherous [Ruhi Afnan](#), not content with previous disobedience, correspondence with [Ahmad Sohrab](#), contact with old Covenant-breakers, sale, in conjunction with other members of family, of sacred property purchased by Founder of Faith, and allowing his sister to marry son of 'Abdu'l-Bahá's enemy, is now openly lecturing on Bahá'í movement, claiming to be its exponent and is misrepresenting the teachings and deliberately causing confusion in minds of authorities and the local population. Inform National Assemblies."



Comments

July 15. On this date in 1947, Shoghi Effendi wrote "People must just accept the fact that women are not eligible to the International House of Justice...be known in the future, we can only accept, believing it is right, but not able to give an explanation calculated to silence an ardent feminist!"

submitted 2 months ago by A35821363

July 15. On this date in 1947, Shoghi Effendi [wrote](#) "People must just accept the fact that women are not eligible to the International House of Justice. As the Master says the wisdom of this will be known in the future, we can only accept, believing it is right, but not able to give an explanation calculated to silence an ardent feminist!"

[2073. Clarification Exclusion of Women on House of Justice](#)

"Your letter of March 26th, 1971 asking for clarification of the exclusion of women from membership in the Universal House of Justice in view of the great principle of the Cause of the equality of men and women has been received and we offer you the following comments.

"In a Tablet to an early woman believer Abdu'l-Bahá stated: 'O maidservant of God! Know thou that in the sight of God, the conduct of women is the same as that of men... From the spiritual point of view ... there is no difference between women and men...' He added, however: 'As to the House of Justice: according to the explicit text of the Law of God, its membership is exclusively reserved to men. There is divine wisdom in this which will presently be made manifest even as the mid-day sun.'

"The beloved Guardian in reply to the same query from a believer pointed out in a letter written on his behalf on July 15th 1947: 'People must just accept the fact that women are not eligible to the International House of Justice. As the Master says the wisdom of this will be known in the future, we can only accept, believing it is right, but not able to give an explanation calculated to silence an ardent feminist!'

"We must have faith in the Supreme Manifestation of God and His Exemplar, Whose prescience is revealed in such provisions which will one day 'be made manifest even as the mid-day sun.'"

(From a letter of the Universal House of Justice to an individual believer, May 26, 1971)

On March 16, 1900, the nascent Chicago Bahá'í community selected a ten-member Board of Council. Neither Ibrahim George Kheiralla nor any of his supporters were selected to serve on the Board.

On May 15, 1901, the Chicago Bahá'ís elected a nine-man Board of Council for a term of five years.

On May 20, 1901, the number of members on the Board of Council was raised to 12.

On May 24, 1901, the name of the Chicago Board of Council was changed to the [House of Justice](#).

One year later, on May 10, 1902, on the request of 'Abdu'l-Bahá, the all-male Chicago [House of Justice](#) changed its name to the [House of Spirituality](#). The body remained all-male. The Chicago House of Spirituality was complemented by the [Women's Assembly of Teaching](#).

On March 7, 1903, the House of Spirituality in Chicago, upon hearing from [Mírzá Asadu'llah Fádil Mázandarání](#) of the construction of the first Bahá'í House of Worship in Ashgabat, [wrote 'Abdu'l-Bahá](#) of their decision to build a House of Worship for Chicago.

In 1909, at the first American Bahá'í National Convention in Chicago, [Bahá'í Temple Unity](#) was incorporated to hold title to the Temple property and to provide for its construction. Women are allowed to serve on this body. A constitution was framed and an Executive Board of the Bahá'í Temple Unity elected.

In 1922, on the instructions of Shoghi Effendi, [Bahá'í Temple Unity](#) was renamed the National [Spiritual Assembly](#) of the United States and Canada.

On February 25, 1902, [Corinne True wrote 'Abdu'l-Bahá](#) about the exclusion of women from the Chicago Bahá'í governing body, Chicago [House of Justice](#), noting that "many" felt it should be a "mixed board" because "women in America stand so conspicuously for all that is highest & best in every department." In his response 'Abdu'l-Bahá stated that while "in the sight of God, the conduct of women is the same as that of men" and there was "no difference" between the sexes, nevertheless the "[House of Justice](#)" had to consist only of men and that the "reason will presently appear, even as the sun at midday." True accepted 'Abdu'l-Bahá's ruling—which also affirmed the equality of the sexes—and poured her energy into the Chicago Bahá'í women's organization, which 'Abdu'l-Bahá highly praised. For the next eight years Chicago had two parallel Bahá'í organizations, one confined to men, the other to women.

On November 30, 1930, Shoghi Effendi [wrote](#) "In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."

Regarding the question raised in your letter, Shoghi Effendi believes that for the present the Movement, whether in the East or the West, should be dissociated entirely from politics. This was the explicit injunction of 'Abdu'l-Bahá. . . . Eventually, however, as you have rightly conceived it, the Movement will, as soon as it is fully developed and recognized, embrace both religious and political issues. In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."

(30 November 1930)

On October 5, 1950, Shoghi Effendi [wrote](#) that "the Assembly is a nascent House of Justice."

[270. Assembly is a Nascent House of Justice--Individuals Toward Each Other Governed by Love, Unity, etc.](#)

"...There is a tendency to mix up the functions of the Administration and try to apply it in individual relationships, which is abortive, because **the Assembly is a nascent House of Justice** and is supposed to administer, according to the Teachings, the affairs of the community. But individuals toward each other are governed by love, unity, forgiveness and a sin-covering eye. Once the friends grasp this they will get along much better, but they keep playing Spiritual Assembly to each other and expect the Assembly to behave like an individual...."

(From a letter written on behalf of the Guardian to an individual believer, October 5, 1950: Living the Life, p. 17)

When today's Local and National Spiritual Assemblies become local and national Houses of Justice, their membership will once again become [exclusively male](#).



Comments

July 15. On this date in 1950, Shoghi Effendi wrote "Inform friends that Ruhi, his mother, with Ruha, his aunt, and their families, not content with years of disobedience and unworthy conduct, are now showing open defiance. Confident that exemplary loyalty of American believers will sustain me ..."

submitted2 months agobyA35821363

July 15. On this date in 1950, Shoghi Effendi [wrote](#) "Inform friends that [Ruhi](#), [his mother](#), with [Ruha](#), his aunt, and their families, not content with years of disobedience and unworthy conduct, are now showing open defiance. Confident that exemplary loyalty of American believers will sustain me in carrying overwhelming burden of cares afflicting me."

[Ruhi and Family Show Open Defiance](#)

Inform friends that Ruhi, his mother, with Ruha, his aunt, and their families, not content with years of disobedience and unworthy conduct, are now showing open defiance. Confident that exemplary loyalty of American believers will sustain me in carrying overwhelming burden of cares afflicting me.

[July 15, 1950]



Comments

July 15. On this date in 1956, a letter written on behalf of Shoghi Effendi stated "He hopes you will be guided and confirmed in your work, so many souls may find eternal life, through your selfless services. It is important that you make contact with pure hearted individuals, gain their ..."

submitted 2 months ago by A35821363

July 15. On this date in 1956, a letter written on behalf of Shoghi Effendi [stated](#) "He hopes you will be guided and confirmed in your work, so many souls may find eternal life, through your selfless services. It is important that you make contact with pure hearted individuals, gain their confidence, they gain confidence in you, and then gradually teach them. It is better to concentrate on a few, rather than attempt to teach too many at a time. Consecration, devotion, dedication, humility are essential, that the Holy Spirit may use you as a reed for the diffusion of Its creative rays."

[1997](#). He hopes you will be guided and confirmed in your work, so many souls may find eternal life, through your selfless services. It is important that you make contact with pure hearted individuals, gain their confidence, they gain confidence in you, and then gradually teach them. It is better to concentrate on a few, rather than attempt to teach too many at a time. Consecration, devotion, dedication, humility are essential, that the Holy Spirit may use you as a reed for the diffusion of Its creative rays.

(From a letter dated 15 July 1956 written on behalf of Shoghi Effendi to an individual believer)



Comments

July 15. On this date in 1961, a court in Turkey declared that the Bahá'í Faith was a "Tarighat". In 1905, 'Abdu'l-Bahá wrote the sultan a letter protesting that his followers refrain from involvement in partisan politics and that his tariqa had guided many Americans to Islam.

submitted 2 months ago by A35821363

July 15. On this date in 1961, a court in Turkey [declared](#) that the Bahá'í Faith was a "[Tarighat](#)". In 1905, in response to a Commission of Inquiry, 'Abdu'l-Bahá [wrote the sultan a letter](#) protesting that his followers refrain from involvement in partisan politics and that his [tariqa](#) had guided many Americans to Islam.

To the National Spiritual Assemblies of the Bahá'ís of the United States, Canada, the British Isles, Germany, Italy and Switzerland

[September 14, 1961](#)

Dear Bahá'í Friends:

As you know, for the last two years **the Faith has been under attack in Turkey**, starting with the arrest of a number of believers in Ankara during [Naw-Rúz](#) of 1959, when the police imprisoned members of the Local Spiritual Assembly. This incident received wide publicity in the press. Subsequently the friends were released from prison, but **a court case was brought against the Bahá'ís by the public prosecutor, who claimed that the Faith was a "[Tarighat](#)", one of those sects of Islám whose rituals, practices and forms of worship are forbidden by the law of the country.**

Since then this matter has been the subject of lengthy litigation, with the Bahá'ís endeavouring to prove and establish the status of the Faith as an independent world religion, and the prosecuting authorities endeavouring to classify it as a forbidden sect of Islám.

The case is now to go to the high court on appeal, and the National Spiritual Assembly of Turkey has informed us that they believe that representations to the Turkish Ambassador in your respective countries' would be helpful, as these diplomatic representatives will then inform their government of these visits and the proofs which representatives of your Assembly will present showing the completely independent character of the Faith, as well as its world-wide acceptance as a universal religion completely dissociated from Islám or any other revealed religion.

In order that you may thoroughly understand the background of this situation, we share with you the following summary of the development of the case against the Faith in Turkey.

Following the [Turkish revolution in the 1920's](#), church and state were separated, but the major world religions, including the [four recognized schools of thought of Sunni Islám-Maliki, Hanbali, Shafei and Hanafi](#)-were left free to follow their beliefs and practices. However, according to Article 163 of the Turkish Criminal Code, the practice of every form of "[Tarighat](#)" was forbidden, and those who indulged in the forbidden rituals and practices of these Muslim sects were subject to severe punishment. Among these "[Tarighat](#)" are included the [Naghshbandi, Molvai, Jalali and Refai](#) sects. The Government of modern Turkey felt that the rituals and practices of these sects of Islam were out of place in modern life and harmful to the people; therefore they were forbidden.

It is clear that identification of the Faith with these forbidden sects would be a very bad blow for the Cause and conversely, if a high court of appeal in a Muslim country were to recognize the independent character of the Faith, it would be a very significant victory for the Cause, not only in Turkey, but throughout the East.

The original arrest of the members of the Local Spiritual Assembly in Ankara and the court case which followed resulted in wide publicity for the Cause, and most of the leading newspapers in the country opposed the action of the public prosecutor, and declared that the Faith was an independent religion. At that time many documents were sent to Turkey from the World Centre and from various National Assemblies to establish and prove the independent character of the Cause. The court requested three experts in comparative religion to study the matter and give their opinion. Two of the three experts appointed expressed the view that the Bahá'í Faith was an independent religion, and one claimed that

it was a sect of Islam. After receiving this report, the court then appointed three outstanding religious scholars to review all aspects of the question and advise the court of their views. All three of these scholars agreed in a finding that the Faith was an independent religion, and sent a documented statement containing authenticated proofs to the court on January 17, 1961. In this historic document the panel of experts proved that the Cause has nothing to do with "Tarighat" or forbidden sects of Islam, and that it is an independent religion comparable to Islam and Christianity.

After this document was submitted to the court, everyone was certain that the Court would issue its decree in accordance with the findings of these experts. However, the judges chose to disregard these findings entirely, and suddenly on July 15, 1961, declared that the Bahá'í Faith was a "Tarighat". Following this unexpected decision, the Bahá'ís of Ankara were forgiven, on the grounds that their gathering constituted a criminal case and under the general amnesty provisions of the law they could be released, that is, the case against them dropped. The court did say, however, that its decision could be appealed.

The National Spiritual Assembly of Turkey has decided to make a strong appeal to the higher court, and as indicated previously, this National Assembly believes that proper representations by your bodies to the Turkish Ambassadors in your respective countries will be helpful.

Therefore we request that you appoint without delay a well-qualified delegation composed of Western friends (the effect will be greater if the delegations do not include any of the Persian believers who may be residing in your respective countries) to call upon the Turkish Ambassador, explain your position as national representatives of the Bahá'í Community in your respective countries, indicate your great interest in a proper and just outcome of the pending case in Turkey, and give explanations and appropriate proofs of the independent character of the Faith and its world-wide scope as a separate revealed religion. In view of the highly nationalistic feelings of the Turkish people, particularly Turkish officials, we suggest that the representations to be made by your representatives do not in any way take the form of a protest. In other words, the approach should be a mild and friendly one, emphasizing the great interest which the Bahá'ís in your countries have in this matter.

We shall be very much interested in receiving in due course a report on the steps taken to carry out this request from the National Assembly of Turkey. We shall offer ardent prayers in the holy Shrines that all of these efforts will be divinely guided and assisted and that another great victory for the Faith may be won.

1 It is specifically requested that in the case of the Italo-Swiss National Assembly, the contact be made with the Turkish Ambassador in Switzerland. We do not believe that a visit to the Ambassador in Italy would be advisable at this time.

With warm Bahá'í love,

In the service of the beloved Guardian,

[HANDS OF THE CAUSE IN THE HOLY LAND](#)



Comments

July 15. On this date in 2011, Peter Khan, former member of the UHJ, died. The son of Fazel "Frank" Khan and brother of Joy Vohradsky, both of whom served on the NSA of Australia, the Khans were the first Muslim family in Australia to convert to the Bahá'í Faith, doing so in 1948.

submitted 2 months ago by A35821363

July 15. On this date in 2011, [Peter Khan](#), former member of the Universal House of Justice, died. The son of [Fazel "Frank" Khan](#) and brother of Joy Vohradsky, both of whom served on the NSA of Australia, the Khans were the first Muslim family in Australia to convert to the Bahá'í Faith, doing so in 1948. In 2000, Peter Khan gave a talk to New Zealand Bahá'ís about their reaction to Alison Marshall's excommunication, [partially annotated here](#), which received [a rebuttal by Juan Cole](#).



Comments

[–]A35821363[S]0 points1 point2 points2 months ago(0 children)

July 15. On this date in 2011, [Peter Khan](#), former member of the Universal House of Justice, died. The son of [Fazel "Frank" Khan](#) and brother of Joy Vohradsky, both of whom served on the NSA of Australia, the Khans were the first Muslim family in Australia to convert to the Bahá'í Faith, doing so in 1948. In 2000, Peter Khan gave a talk to New Zealand Bahá'ís about their reaction to Alison Marshall's excommunication, [partially annotated here](#), which received [a rebuttal by Juan Cole](#).

July 16. On this date in 1924, British Baha'is were informed "the progress of the Cause among the Kadiani sect in India is quite surprising and two of their chief leaders have not only become Bahá'ís, but have started an admirable little weekly, I think, through which they hope to bring many of ..

submitted 2 months ago by A35821363

July 16. On this date in 1924, British Baha'is were informed "the progress of the Cause among the Kadiani sect in India is quite surprising and two of their chief leaders have not only become Bahá'ís, but have started an admirable little weekly, I think, through which they hope to bring many of ..."



Comments

[–]A35821363[S]0 points1 point2 points2 months ago(0 children)

July 16. On this date in 1924, British Baha'is [were informed](#) "the progress of the Cause among the [Kadiani sect](#) in India is quite surprising and two of their chief leaders have not only become Bahá'ís, but have started an admirable little weekly, I think, through which they hope to bring many of their colleagues over. By the way, I believe [the leader of the sect](#) who is himself a young man is coming over to London to represent his sect at the Conference."

16 July 1924

My dear Bahá'í Brother,

...I have to write you and inform you that only yesterday I had the privilege of receiving a letter from our dear Guardian who is still away from Haifa ... he wishes me to write you, in answer to your letter to him, that he very much regrets to be unable to be present in London and represent a Cause to which he has ... dedicated his heart and soul. Were it at all possible for me to send you his short note, you would see for yourself with what a spirit he expresses his deep regret.... Although he realises your disappointment at his inability to go to London, he wishes me to assure every one of you that his eager prayers for you all is unfailing and that it is with a glad heart that he cherishes the fondest hopes in the effort that the proceedings of the religious Conference shall have on the audience. May I also add that this is a hope in which everybody shares especially the Greatest Holy Leaf and the members of the family.

I presume by now you have already received a copy of the address that is to be read..

You might be interested to know that the news of the progress of the Cause among the Kadiani sect in India is quite surprising and two of their chief leaders have not only become Bahá'ís, but have started an admirable little weekly, I think, through which they hope to bring many of their colleagues over. By the way, I believe the leader of the sect who is himself a young man is coming over to London to represent his sect at the Conference.

The confusion and disorder in Persia which had aroused so much apprehension on the part of the helpless Bahá'ís and had even led in one case to actual martyrdom, has apparently subsided for the moment.

Here in Haifa everybody is in good health. With heartfelt greetings to all the friends in London....

July 16. On this date in 1961, the Hands of the Cause of God in the Holy Land addressed a letter to all National Spiritual Assemblies concerning the "punishment of deprivation of voting rights."

submitted2 months agobyA35821363

July 16. On this date in 1961, the Hands of the Cause of God in the Holy Land addressed [a letter](#) to all National Spiritual Assemblies concerning the "punishment of deprivation of voting rights."

To All National Spiritual Assemblies

July 16, 1961

As you know, the beloved Guardian for a number of years before his ascension permitted the various National Assemblies to apply the **extreme punishment of deprivation of voting rights in cases where believers continued to disobey an important decision of a National Assembly, or in cases where the conduct of an individual continuously and flagrantly violated Bahá'í standards to a point where the good name of the Faith was placed in jeopardy.**

At various times the beloved Guardian sent communications to National Assemblies instructing them and guiding them in the application of this authority, which he felt should be invoked only as a last resort, and after repeated warnings to the individual concerned.

In the belief that they will be helpful to all National Assemblies in carrying out the spirit as well as the letter of the beloved Guardian's instructions on this important subject, and because they contain such a clear exposition of the status of Bahá'ís deprived of their voting rights, we are sharing with you the following paragraphs from a communication sent by him to the National Spiritual Assembly of the United States on May 18, 1948:

The Guardian considers there are **three conditions, so to speak, in regard to Bahá'í status or lack of it:** a member of the Bahá'í Faith, **in good standing**, possessed of all his administrative rights; a member of the Faith who is being **severely punished**-either because of flagrant disobedience of some very important injunction of the National Assembly, or because of conduct extremely detrimental to the good name of the Faith, which he has not rectified-**through having his voting and administrative rights suspended;** and a person who is **excommunicated by the Guardian** because of disloyalty and enmity to the Faith. "Deprivation of voting rights" and "deprivation of membership in the Bahá'í Community" are really the same thing.

No contribution should be accepted from a person deprived of his voting rights. He is not eligible for election to Bahá'í bodies, cannot attend the administrative gatherings such as elections or Nineteen Day Feasts. However he can attend Bahá'í meetings as he is not excommunicated.

In connection with the above two paragraphs **the Guardian does not want them published in Bahá'í News or any statement whatsoever issued in connection with this matter.** Your Assembly can take action as occasion demands. As he has already stated, he considers that National Assemblies must strongly guard against this marked tendency of laying down new rules and regulations all the time, which he considers unnecessary and injurious. **In the end it will dampen the zeal and quench the spontaneity of the believers, and give the impression that the Bahá'í Faith is crystallizing into set forms.** Principles there must be, but they must be applied with wisdom to each case that arises, not every case covered, before it arises, by a codified set of rules. This is the whole spirit of Bahá'u'lláh's system: rigid conformity to great essential laws, elasticity, and even a certain necessary element of diversity, in secondary matters.

The deprivation of a person's voting rights should only be re-sorted to when absolutely necessary, and a National Spiritual Assembly should always feel reluctant to impose this very heavy sanction which is a severe punishment. Of course sometimes, to protect the Cause, it must be done, but he feels that if the believer so deprived makes an effort to mend his ways, rectifies his mistake, or sincerely seeks forgiveness, every effort should be made to help him and enable him to re-establish himself in the Community as a member in good standing.

Please note carefully the Guardian's words indicating that he did not wish to have this material published in Bahá'í News, and his further instruction that no statement whatsoever should be made by the National Assembly in connection with this ques-

tion. In other words, his wish was that each case be considered individually in the light of the general principles which he gave to the National Assembly for its guidance.

With warm Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND



Comments

July 16. On this date in 1993, an individual wrote the UHJ "expressing your concern over the wearing of long hair and earrings by some of the students of the . . . School, and conveying your view that the School should enforce Bahá'í standards as a condition for enrollment."

submitted 2 months ago by A35821363

July 16. On this date in 1993, an individual [wrote](#) the Universal House of Justice "expressing your concern over the wearing of long hair and earrings by some of the students of the . . . School, and conveying your view that the School should enforce Bahá'í standards as a condition for enrollment."

[Laws Regarding Hair and Manner of Dress](#)

15 AUGUST 1993

To an individual Bahá'í

Dear Bahá'í Friend,

The Universal House of Justice has received your letter of 16 July 1993 expressing your concern over the wearing of long hair and earrings by some of the students of the . . . School, and conveying your view that the School should enforce Bahá'í standards as a condition for enrollment. We have been instructed to send you the following reply.

As you are aware, the Blessed Perfection Himself advised that the utmost wisdom should be exercised in applying the Sacred Laws, and it is only gradually that these have been enforced in the Bahá'í community. Indeed, as the beloved Guardian stated, certain of the laws are designed for a future state of society.

The law of the Aqdas that, in the case of men, ". . . it is not seemly to let the hair pass beyond the limit of the ears"[1] has not yet been universally applied. Bahá'u'lláh's statement is in the Most Holy Book for all to read, but its application should be left to the discretion of each individual. It is not fitting at this time for either Bahá'í institutions or individual believers to make an issue of this matter or attempt to enforce it on other believers.

As for the wearing of earrings, nothing at all has been found in the Holy Texts on this matter beyond the general counsel given by Bahá'u'lláh in paragraph 159 of the Aqdas, namely:

The Lord hath relieved you, as a bounty on His part, of the restrictions that formerly applied to clothing and to the trim of the beard. He, verily, is the Ordainer, the Omniscient. Let there be naught in your demeanor of which sound and upright minds would disapprove, and make not yourselves the playthings of the ignorant. Well is it with him who hath adorned himself with the vesture of seemly conduct and a praiseworthy character. He is assuredly reckoned with those who aid their Lord through distinctive and outstanding deeds.

It is, of course, within the discretion of an institution such as a school to lay down codes of dress and behavior for its pupils. In this it must show good judgment in the light of Bahá'í principles and in the context of the culture in which it operates.

If you wish to convey your recommendations to the . . . School you are, of course, entirely free to do so.

With loving Bahá'í greetings,

DEPARTMENT OF THE SECRETARIAT

[1] Kitáb-i-Aqdas, [paragraph 44](#)



Comments

[–]A35821363[S]0 points1 point2 points2 months ago(0 children)

July 16. On this date in 1993, an individual [wrote](#) the Universal House of Justice "expressing your concern over the wearing of long hair and earrings by some of the students of the . . . School, and conveying your view that the School should enforce Bahá'í standards as a condition for enrollment."

[Laws Regarding Hair and Manner of Dress](#)

15 AUGUST 1993

To an individual Bahá'í

Dear Bahá'í Friend,

The Universal House of Justice has received your letter of 16 July 1993 expressing your concern over the wearing of long hair and earrings by some of the students of the . . . School, and conveying your view that the School should enforce Bahá'í standards as a condition for enrollment. We have been instructed to send you the following reply.

As you are aware, the Blessed Perfection Himself advised that the utmost wisdom should be exercised in applying the Sacred Laws, and it is only gradually that these have been enforced in the Bahá'í community. Indeed, as the beloved Guardian stated, certain of the laws are designed for a future state of society.

The law of the Aqdas that, in the case of men, ". . . it is not seemly to let the hair pass beyond the limit of the ears"[1] has not yet been universally applied. Bahá'u'lláh's statement is in the Most Holy Book for all to read, but its application should be left to the discretion of each individual. It is not fitting at this time for either Bahá'í institutions or individual believers to make an issue of this matter or attempt to enforce it on other believers.

As for the wearing of earrings, nothing at all has been found in the Holy Texts on this matter beyond the general counsel given by Bahá'u'lláh in paragraph 159 of the Aqdas, namely:

The Lord hath relieved you, as a bounty on His part, of the restrictions that formerly applied to clothing and to the trim of the beard. He, verily, is the Ordainer, the Omniscient. Let there be naught in your demeanor of which sound

and upright minds would disapprove, and make not yourselves the playthings of the ignorant. Well is it with him who hath adorned himself with the vesture of seemly conduct and a praiseworthy character. He is assuredly reckoned with those who aid their Lord through distinctive and outstanding deeds.

It is, of course, within the discretion of an institution such as a school to lay down codes of dress and behavior for its pupils. In this it must show good judgment in the light of Bahá'í principles and in the context of the culture in which it operates.

If you wish to convey your recommendations to the . . . School you are, of course, entirely free to do so.

With loving Bahá'í greetings,

DEPARTMENT OF THE SECRETARIAT

[1] Kitáb-i-Aqdas, [paragraph 44](#)

July 17. On this date in 1919, the Globe and Commercial Advertiser of New York published an interview of 'Abdu'l-Baha by Marion Weinstein titled "Delcares Zionists Must Work With Other Races," later published in Star of the West, vol. 10, issue 10.

submitted2 months ago by A35821363

July 17. On this date in 1919, the Globe and Commercial Advertiser of New York published an interview of 'Abdu'l-Baha by Marion Weinstein titled "[Delcares Zionists Must Work With Other Races](#)," later published in [Star of the West, vol. 10, issue 10](#). in which he says "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less."

...

Has Hope for Palestine.

For Palestine Abdul-Baha has the brightest hopes. "It will develop day by day now," he declared, "in industry, in commerce, in agriculture, under an enlightened government. Up to the present the people of this country were like lost sheep. Now they have found their shepherd.

"If the Zionists will mingle with the other races and live in unity with them, they will succeed. If not, they will meet certain resistance. For the present I think a neutral government like the British administration would be best. **A Jewish government might come later.**

"There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less.

"The Zionists should make it clear that their principle is to elevate all the people here and to develop the country for all its inhabitants. This land must be developed, according to the promises of the prophets Isaiah, Jeremiah and Zachariah. If they come in such a spirit they will not fail.

Must Be Open to All.

"They must not work to separate the Jews from the other Palestinians. Schools should be open to all nationalities here, business companies, etc. The Turks went down because they attempted to rule over foreign races. The British are always in power because they keep fair and promote harmony.

"This is the path to universal peace here as elsewhere—unity. We must prevent strife by all means. For 6,000 years man has been at war. It is time to try peace a little while. If it fails, we can always go back to war."



Comments

July 17. On this date in 1932, Shoghi Effendi wrote a letter to North American Bahá'ís, which became the last entry in his work "Bahá'í Administration". The letter notes "The Greatest Holy Leaf, the well-beloved and treasured Remnant of Bahá'u'lláh entrusted to our frail and unworthy hands by ..."

submitted 2 months ago by A35821363

July 17. On this date in 1932, Shoghi Effendi wrote [a letter](#) to North American Bahá'ís, which became the last entry in his work [Bahá'í Administration](#). The [letter](#) starts "A sorrow, reminiscent in its poignancy, of the devastating grief caused by 'Abdu'l-Bahá's sudden removal from our midst, has stirred the Bahá'í world to its foundations. The Greatest Holy Leaf, the well-beloved and treasured Remnant of Bahá'u'lláh entrusted to our frail and unworthy hands by our departed Master, has passed to the Great Beyond, leaving a legacy that time can never dim."

[Letter of July 17, 1932.](#)

The beloved of God and the handmaids of the Merciful throughout the United States and Canada.

Brethren and fellow-mourners in the Faith of Bahá'u'lláh:

A sorrow, reminiscent in its poignancy, of the devastating grief caused by 'Abdu'l-Bahá's sudden removal from our midst, has stirred the Bahá'í world to its foundations. The Greatest Holy Leaf, the well-beloved and treasured Remnant of Bahá'u'lláh entrusted to our frail and unworthy hands by our departed Master, has passed to the Great Beyond, leaving a legacy that time can never dim.

The community of the Most Great Name, in its entirety and to its very core, feels the sting of this cruel loss. Inevitable though this calamitous event appeared to us all, however acute our apprehensions of its steady approach, the consciousness of its final consummation at this terrible hour leaves us, we whose souls have been impregnated by the energizing influence of her love, prostrated and disconsolate.

How can my lonely pen, so utterly inadequate to glorify so exalted a station, so impotent to portray the experiences of so sublime a life, so disqualified to recount the blessings she showered upon me since my earliest childhood—how can such a pen repay the great debt of gratitude and love that I owe her whom I regarded as my chief sustainer, my most affectionate comforter, the joy and inspiration of my life? My grief is too immense, my remorse too profound, to be able to give full vent at this moment to the feelings that surge within me.

Only future generations and pens abler than mine can, and will, pay a worthy tribute to the towering grandeur of her spiritual life, to the unique part she played throughout the tumultuous stages of Bahá'í history, to the expressions of unqualified praise that have streamed from the pen of both Bahá'u'lláh and 'Abdu'l-Bahá, the 188 Center of His covenant, though unrecorded, and in the main unsuspected by the mass of her passionate admirers in East and West, the share she has had in influencing the course of some of the chief events in the annals of the Faith, the sufferings she bore, the sacrifices she made, the rare gifts of unfailing sympathy she so strikingly displayed—these, and many others stand so inextricably interwoven with the fabric of the Cause itself that no future historian of the Faith of Bahá'u'lláh can afford to ignore or minimize.

As far back as the concluding stages of the heroic age of the Cause, which witnessed the imprisonment of Bahá'u'lláh in the Síyáh-Chál of Ṭihrán, the Greatest Holy Leaf, then still in her infancy, was privileged to taste of the cup of woe which the first believers of that apostolic age had quaffed.

How well I remember her recall, at a time when her faculties were still unimpaired, the gnawing suspense that ate into the hearts of those who watched by her side, at the threshold of her pillaged house, expectant to hear at any moment the news of Bahá'u'lláh's imminent execution! In those sinister hours, she often recounted, her parents had so suddenly lost their earthly possessions that within the space of a single day from being the privileged member of one of the wealthiest families of Ṭihrán she had sunk to the state of a sufferer from unconcealed poverty. Deprived of the means of subsistence, her illustrious mother, the famed Navváb, was constrained to place in the palm of her

daughter's hand a handful of flour and to induce her to accept it as a substitute for her daily bread.

And when at a later time this revered and precious member of the Holy Family, then in her teens, came to be entrusted by the guiding hand of her Father with missions that no girl of her age could, or would be willing to, perform, with what spontaneous joy she seized her opportunity and acquitted herself of the task with which she had been entrusted! The delicacy and extreme gravity of such functions as she, from time to time, was called upon to fulfill, when the city of Baghdád was swept by the hurricane which the heedlessness and perversity of Mírzá Yaḥyá had unchained, as well as the tender solicitude which, at so early an age, she evinced during the period of Bahá'u'lláh's enforced retirement to the mountains of Sulaymáníyyih, marked her as one who was both capable of sharing the burden, and willing to make the sacrifice, which her high birth demanded.

How staunch was her faith, how calm her demeanor, how forgiving her attitude, how severe her trials, at a time when the forces of schism had rent asunder the ties that united the little band of exiles which had settled in Adrianople and whose fortunes seemed then to have sunk to their lowest ebb! It was in this period of extreme anxiety, when the rigors of a winter of exceptional severity, coupled with the privations entailed by unhealthy housing accommodations and dire financial distress, undermined once for all her health and sapped the vitality which she had hitherto so thoroughly enjoyed. The stress and storm of that period made an abiding impression upon her mind, and she retained till the time of her death on her beauteous and angelic face evidences of its intense hardships.

Not until, however, she had been confined in the company of Bahá'u'lláh within the walls of the prison-city of 'Akká did she display, in the plenitude of her power and in the full abundance of her love for Him, more gifts that single her out, next to 'Abdu'l-Bahá, among the members of the Holy Family, as the brightest embodiment of that love which is born of God and of that human sympathy which few mortals are capable of evincing.

Banishing from her mind and heart every earthly attachment, renouncing the very idea of matrimony, she, standing resolutely by the side of a Brother whom she was to aid and serve so well, arose to dedicate her life to the service of her Father's glorious Cause. Whether in the management of the affairs of His Household in which she excelled, or in the social relationships which she so assiduously cultivated in order to shield both Bahá'u'lláh and 'Abdu'l-Bahá, whether in the unfailing attention she paid to the every day needs of her Father, or in the traits of generosity, of affability and kindness, which she manifested, the Greatest Holy Leaf had by that time abundantly demonstrated her worthi-

ness to rank as one of the noblest figures intimately associated with the life-long work of Bahá'u'lláh.

How grievous was the ingratitude, how blind the fanaticism, how persistent the malignity of the officials, their wives, and their subordinates, in return for the manifold bounties which she, in close association with her Brother, so profusely conferred upon them! Her patience, her magnanimity, her indiscriminating benevolence, far from disarming the hostility of that perverse generation, served only to inflame their rancour, to excite their jealousy, to intensify their fears. The gloom that had settled upon that little band of imprisoned believers, who languished in the Fortress of 'Akká, contrasted with the spirit of confident hope, of deep-rooted optimism that beamed upon her serene countenance. No calamity, however intense, could obscure the brightness of her saintly face, and no agitation, no matter how severe, could disturb the composure of her gracious and dignified behaviour.

That her sensitive heart instantaneously reacted to the slightest injury that befell the least significant of creatures, whether friend or foe, no one who knew her well could doubt. And yet such was the restraining power of her will—a will which her spirit of self-renunciation so often prompted her to suppress—that a superficial observer might well be led to question the intensity of her emotions or to belittle the range of her sympathies. In the school of adversity she, already endowed by Providence with the virtues of meekness and fortitude, learned through the example and exhortations of the Great Sufferer, who was her Father, the lesson she was destined to teach the great mass of His followers for so long after Him.

Armed with the powers with which an intimate and long-standing companionship with Bahá'u'lláh had already equipped her, and benefiting by the magnificent example which the steadily widening range of 'Abdu'l-Bahá's activities afforded her, she was prepared to face the storm which the treacherous conduct of the Covenant-breakers had aroused and to withstand its most damaging onslaughts.

Great as had been her sufferings ever since her infancy, the anguish of mind and heart which the Ascension of Bahá'u'lláh occasioned, nerved her, as never before, to a resolve which no upheaval could bend and which her frail constitution belied. Amidst the dust and heat of the commotion which that faithless and rebellious company engendered she found herself constrained to dissolve ties of family relationship, to sever long-standing and intimate friendships, to discard lesser loyalties for the sake of her supreme allegiance to a Cause she had loved so dearly and had served so well.

The disruption that ensued found her ranged by the side of Him Whom her departed Father had appointed as the Center of His Covenant and the authorized Expounder of His Word. Her venerated mother, as well as her distinguished paternal uncle, Áqáy-i-Kalím—the twin pillars who, all throughout the various stages of Bahá'u'lláh's exile from the Land of His Birth to the final place of His confinement, had demonstrated, unlike most of the members of His Family, the tenacity of their loyalty—had already passed behind the Veil. Death, in the most tragic circumstances, had also robbed her of the Purest Branch, her only brother besides 'Abdu'l-Bahá, while still in the prime of youth. She alone of the family of Bahá'u'lláh remained to cheer the heart and reinforce the efforts of the Most Great Branch, against whom were solidly arrayed the almost entire company of His faithless relatives. In her arduous task she was seconded by the diligent efforts of Munírih Khánum, the Holy Mother, and those of her daughters whose age allowed them to assist in the accomplishment of that stupendous achievement with which the name of 'Abdu'l-Bahá will forever remain associated.

With the passing of Bahá'u'lláh and the fierce onslaught of the forces of disruption that followed in its wake, the Greatest Holy Leaf, now in the hey-day of her life, rose to the height of her great opportunity and acquitted herself worthily of her task. It would take me beyond the compass of the tribute I am moved to pay to her memory were I to dwell upon the incessant machinations to which Muḥammad-'Alí, the arch-breaker of the Covenant of Bahá'u'lláh, and his despicable supporters basely resorted, upon the agitation which their cleverly-directed campaign of misrepresentation and calumny produced in quarters directly connected with Sulṭán 'Abdu'l-Ḥamíd and his advisers, upon the trials and investigations to which it gave rise, upon the rigidity of the incarceration it reimposed, and upon the perils it revived. Suffice it to say that but for her sleepless vigilance, her tact, her courtesy, her extreme patience and heroic fortitude, grave complications might have ensued and the load of 'Abdu'l-Bahá's anxious care would have been considerably increased. 192

And when the storm-cloud that had darkened the horizon of the Holy Land had been finally dissipated and the call raised by our beloved 'Abdu'l-Bahá had stirred to a new life certain cities of the American and European continents, the Most Exalted Leaf became the recipient of the unbounded affection and blessings of One Who could best estimate her virtues and appreciate her merits.

The decline of her precious life had by that time set in, and the burden of advancing age was beginning to becloud the radiance of her countenance. Forgetful of her own self, disdaining rest and comfort, and undeterred by the obstacles that still stood in her path,

she, acting as the honoured hostess to a steadily increasing number of pilgrims who thronged 'Abdu'l-Bahá's residence from both the East and the West, continued to display those same attributes that had won her, in the preceding phases of her career, so great a measure of admiration and love.

And when, in pursuance of God's inscrutable Wisdom, the ban on 'Abdu'l-Bahá's confinement was lifted and the Plan which He, in the darkest hours of His confinement, had conceived materialized, He with unhesitating confidence, invested His trusted and honoured sister with the responsibility of attending to the multitudinous details arising out of His protracted absence from the Holy Land.

No sooner had 'Abdu'l-Bahá stepped upon the shores of the European and American continents than our beloved Khánúm found herself well-nigh overwhelmed with thrilling messages, each betokening the irresistible advance of the Cause in a manner which, notwithstanding the vast range of her experience, seemed to her almost incredible. The years in which she basked in the sunshine of 'Abdu'l-Bahá's spiritual victories were, perhaps, among the brightest and happiest of her life. Little did she dream when, as a little girl, she was running about, in the courtyard of her Father's house in Tíhrán, in the company of Him Whose destiny was to be one day the chosen Center of God's indestructible Covenant, that such a Brother would be capable of achieving, in realms so distant, and among races so utterly remote, so great and memorable a victory.

The enthusiasm and joy which swelled in her breast as she greeted 'Abdu'l-Bahá on His triumphant return from the West, I will not venture to describe. She was astounded at the vitality of 193 which He had, despite His unimaginable sufferings, proved Himself capable. She was lost in admiration at the magnitude of the forces which His utterances had released. She was filled with thankfulness to Bahá'u'lláh for having enabled her to witness the evidences of such brilliant victory for His Cause no less than for His Son.

The outbreak of the Great War gave her yet another opportunity to reveal the true worth of her character and to release the latent energies of her heart. The residence of 'Abdu'l-Bahá in Haifa was besieged, all throughout that dreary conflict, by a concourse of famished men, women and children whom the maladministration, the cruelty and neglect of the officials of the Ottoman Government had driven to seek an alleviation to their woes. From the hand of the Greatest Holy Leaf, and out of the abundance of her heart, these hapless victims of a contemptible tyranny, received day after day unforgettable evidences of a love they had learned to envy and admire. Her words of cheer and comfort, the food, the money, the clothing she freely dispensed, the remedies which, by a process of her own,

she herself prepared and diligently applied—all these had their share in comforting the disconsolate, in restoring sight to the blind, in sheltering the orphan, in healing the sick, and in succoring the homeless and the wanderer.

She had reached, amidst the darkness of the war days, the high water-mark of her spiritual attainments. Few, if any, among the unnumbered benefactors of society whose privilege has been to allay, in various measures, the hardships and sufferings entailed by that Fierce Conflict, gave as freely and as disinterestedly as she did; few exercised that undefinable influence upon the beneficiaries of their gifts.

Age seemed to have accentuated the tenderness of her loving heart, and to have widened still further the range of her sympathies. The sight of appalling suffering around her steeled her energies and revealed such potentialities that her most intimate associates had failed to suspect.

The ascension of 'Abdu'l-Bahá, so tragic in its suddenness, was to her a terrific blow, from the effects of which she never completely recovered. To her He, whom she called "Áqá," had been a refuge in times of adversity. On Him she had been led to place her sole reliance. In Him she had found ample compensation for the 194 bereavements she had suffered, the desertions she had witnessed, the ingratitude she had been shown by friends and kindreds. No one could ever dream that a woman of her age, so frail in body, so sensitive of heart, so loaded with the cares of almost eighty years of incessant tribulation, could so long survive so shattering a blow. And yet history, no less than the annals of our immortal Faith, shall record for her a share in the advancement and consolidation of the world-wide community which the hand of 'Abdu'l-Bahá had helped to fashion, which no one among the remnants of His Family can rival.

Which of the blessings am I to recount, which in her unfailing solicitude she showered upon me, in the most critical and agitated hours of my life? To me, standing in so dire a need of the vitalizing grace of God, she was the living symbol of many an attribute I had learned to admire in 'Abdu'l-Bahá. She was to me a continual reminder of His inspiring personality, of His calm resignation, of His munificence and magnanimity. To me she was an incarnation of His winsome graciousness, of His all-encompassing tenderness and love.

It would take me too long to make even a brief allusion to those incidents of her life, each of which eloquently proclaims her as a daughter, worthy to inherit that priceless heritage bequeathed to her by Bahá'u'lláh. A purity of life that reflected itself in even the minutest details of her daily occupations and activities; a tenderness of heart that obliterated every distinction of creed, class and color; a resignation and serenity that evoked to the mind the

calm and heroic fortitude of the Báb; a natural fondness of flowers and children that was so characteristic of Bahá'u'lláh; an unaffected simplicity of manners; an extreme sociability which made her accessible to all; a generosity, a love, at once disinterested and indiscriminating, that reflected so clearly the attributes of 'Abdu'l-Bahá's character; a sweetness of temper; a cheerfulness that no amount of sorrow could becloud; a quiet and unassuming disposition that served to enhance a thousandfold the prestige of her exalted rank; a forgiving nature that instantly disarmed the most unyielding enemy—these rank among the outstanding attributes of a saintly life which history will acknowledge as having been endowed with a celestial potency that few of the heroes of the past possessed. 195

No wonder that in Tablets, which stand as eternal testimonies to the beauty of her character, Bahá'u'lláh and 'Abdu'l-Bahá have paid touching tributes to those things that testify to her exalted position among the members of their Family, that proclaim her as an example to their followers, and as an object worthy of the admiration of all mankind. I need only, at this juncture, quote the following passage from a Tablet addressed by 'Abdu'l-Bahá to the Holy Mother, the tone of which reveals unmistakably the character of those ties that bound Him to so precious, so devoted a sister:

"To my honored and distinguished sister do thou convey the expression of my heartfelt, my intense longing. Day and night she liveth in my remembrance. I dare make no mention of the feelings which separation from her has aroused in my heart, for whatever I should attempt to express in writing will assuredly be effaced by the tears which such sentiments must bring to my eyes."

Dearly-beloved Greatest Holy Leaf! Through the mist of tears that fill my eyes I can clearly see, as I pen these lines, thy noble figure before me, and can recognize the serenity of thy kindly face. I can still gaze, though the shadow of the grave separate us, into thy blue, love-deep eyes, and can feel, in its calm intensity, the immense love thou didst bear for the Cause of thine Almighty Father, the attachment that bound thee to the most lowly and insignificant among its followers, the warm affection thou didst cherish for me in thine heart. The memory of the ineffable beauty of thy smile shall ever continue to cheer and hearten me in the thorny path I am destined to pursue. The remembrance of the touch of thine hand shall spur me on to follow steadfastly in thy way. The sweet magic of thy voice shall remind me, when the hour of adversity is at its darkest, to hold fast to the rope thou didst seize so firmly all the days of thy life.

Bear thou this my message to 'Abdu'l-Bahá, thine exalted and divinely-appointed Brother: If the Cause for which Bahá'u'lláh toiled and labored, for which Thou didst suffer years of

agonizing sorrow, for the sake of which streams of sacred blood have flowed, should, in the days to come, encounter storms more severe than those it has already weathered, do Thou continue to overshadow, with 196 Thine all-encompassing care and wisdom, Thy frail, Thy unworthy appointed child.

Intercede, O noble and well-favoured scion of a heavenly Father, for me no less than for the toiling masses of Thy ardent lovers, who have sworn undying allegiance to Thy memory, whose souls have been nourished by the energies of Thy love, whose conduct has been moulded by the inspiring example of Thy life, and whose imaginations are fired by the imperishable evidences of Thy lively faith, Thy unshakable constancy, Thy invincible heroism, Thy great renunciation.

Whatever betide us, however distressing the vicissitudes which the nascent Faith of God may yet experience, we pledge ourselves, before the mercy-seat of thy glorious Father, to hand on, unimpaired and undivided, to generations yet unborn, the glory of that tradition of which thou hast been its most brilliant exemplar.

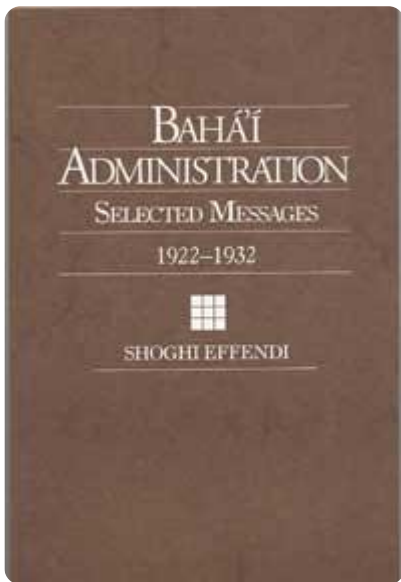
In the innermost recesses of our hearts, O thou exalted Leaf of the Abhá Paradise, we have reared for thee a shining mansion that the hand of time can never undermine, a shrine which shall frame eternally the matchless beauty of thy countenance, an altar whereon the fire of thy consuming love shall burn forever.

SHOGHI.

Haifa, Palestine.

July 17, 1932.

[Editorial Note: Messages on the following pages, added to the 1968 edition of Bahá'í Administration, are also contained in Messages to America, 1932–1946.]



Comments

July 17. On this date in 1937, Shoghi Effendi wrote "Every Bahá'í, no matter how poor...his spiritual progress as a believer in the World Order of Bahá'u'lláh will largely depend upon the measure in which he proves, in deeds, his readiness to support materially the Divine institutions of his Faith.

submitted2 months agobyA35821363

July 17. On this date in 1937, Shoghi Effendi [wrote](#) the NSA of India "...Every Bahá'í, no matter how poor, must realize what a grave responsibility he has to shoulder in this connection, and should have confidence that his spiritual progress as a believer in the World Order of Bahá'u'lláh will largely depend upon the measure in which he proves, in deeds, his readiness to support materially the Divine institutions of his Faith."

[837. Responsibility of Every Bahá'í](#)

"...Every Bahá'í, no matter how poor, must realize what a grave responsibility he has to shoulder in this connection, and should have confidence that his spiritual progress as a believer in the World Order of Bahá'u'lláh will largely depend upon the measure in which he proves, in deeds, his readiness to support materially the Divine institutions of his Faith."

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of India, July 17, 1937: Extracts from a compilation of the Guardian's letters on Bahá'í Funds and Contributions published in Bahá'í Funds: Contributions and Administration, Canada)

Bahá'í
Funds and
Contributions

Comments

July 17. On this date in 2003, David Kelly, a Bahá'í, was found dead from an apparent suicide, two days after appearing before a parliamentary Foreign Affairs Select Committee. He was a prime source for the false information of Iraq's purported possession of weapons of mass destruction.

submitted2 months agobyA35821363

July 17. On this date in 2003, [David Kelly](#), a Bahá'í, was found dead from an apparent suicide, two days after appearing before a parliamentary [Foreign Affairs Select Committee](#). An authority on biological warfare employed by the British Ministry of Defence, and formerly a weapons inspector with the [United Nations Special Commission](#) in Iraq, David Kelly was a prime source for the false information of Iraq's purported possession of weapons of mass destruction in the lead-up to the [invasion of Iraq in 2003](#).

Exactly ten years later, on July 17, 2013, the Universal House of Justice [sent a letter](#) "to the Bahá'ís of the World" announcing "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque," at the end of what the Universal House of Justice calls a "highly delicate situation in Iraq over the last tumultuous decade."

On September 25, 1999, David Kelly converted to the Bahá'í Faith at the [Bosch Bahá'í School](#) in California. David Kelly was a prime source for the false information of Iraq's purported possession of weapons of mass destruction in the lead-up to the invasion of Iraq in 2003.

On July 17, 2003, [David Kelly](#) was found dead from an apparent suicide, two days after appearing before a parliamentary [Foreign Affairs Select Committee](#). An authority on biological warfare employed by the British Ministry of Defence, and formerly a weapons inspector with the [United Nations Special Commission](#) in Iraq, David Kelly was a prime source for the false information of Iraq's purported possession of weapons of mass destruction in the lead-up to the [invasion of Iraq in 2003](#).

On August 11, 2003, the Independent carried [an article](#) about David Kelly, noting "In October 2002, [Dr Kelly](#) gave a slide show and lecture about his experiences as a weapons inspector in Iraq to a small almost private gathering of the Baha'i faith, which aims to unite the teachings of all the prophets. [Dr Kelly](#) had converted to the religion three years earlier, while in New York on attachment to the UN. When he returned to England he became treasurer of the small but influential Baha'i branch in Abingdon near his home. [Roger Kingdon](#), a member, recalls: 'He had no doubt that [the Iraqis] had biological and chemical weapons. It was clear that David Kelly was largely happy with the material in the dossier.'"

From [The Times](#) article titled "[Faith, peace and tolerance in Monterey](#)", dated September 3, 2003...

September 3

[Faith, peace and tolerance in Monterey](#)

By Chris Ayres and James Bone

Four years ago David Kelly made a personal odyssey to the Californian resort of Monterey. He was there, not to visit its military installations or its tourist boutiques but to convert to the Baha'i faith

IT WOULD SEEM an unlikely place to find peace for the soul. Monterey, an affluent city on California's central coast, about an hour's flight north from Los Angeles, is known more for its proximity to military installations and its role as retirement city of choice for generals and one-time spies than for any sense of spirituality. But it was to this beautiful seaside resort, often shrouded in mist because of the hot air from the Californian deserts hitting the cold Pacific, that David Kelly came four years ago to make a declaration of faith to the Baha'i religion.

On September 25, 1999, he would have turned his back on the postcard landscape of sand dunes and gleaming ocean that marks California's Pacific Coast Highway, and taken the incongruously named Bonny Doon Road up through the towns of Loch Lomond and

Bracken Brae, until he came to the first signpost to the [Bosch Baha'i School](#), one of only four such establishments in the United States and an inspiration for the British scientist and biological weapons expert. He was possibly accompanied by his friend and spiritual mentor [Mai Pederson](#), the American woman thought to be responsible for introducing him to the Baha'i faith.

Monterey, with its proximity to the Defence Language Institute and other military installations, was a natural destination for Dr Kelly; the Monterey Institute of International Studies, which has its own Centre for Nonproliferation Studies, the largest non-governmental organisation in the world devoted to curbing the spread of weapons of mass destruction, would have been an essential place for him to visit. The centre is thought to have one of the largest databases of information on Saddam Hussein's regime in the world. The city itself, an old fishing town turned into a tourist mecca, with chi-chi boutiques and restaurants that line the seafront — a kind of Covent Garden-on-sea — is similar to other California coastal towns such as Carmel and Santa Barbara that look out over the rolling surf of the Pacific. But it is thought that Dr Kelly visited Monterey not for the expertise offered by the city's scientists, but for the consolation of the soul that he would find in the Baha'i school high above the city, overlooking the California coastline.

After reaching the series of wooden cabins that make up the school's campus — passing, first, the four garden gnomes, dressed in 19th-century peasant outfits, that wave cheerfully to those curious or devoted enough to go further — he made his simple declaration of faith. According to [Joanne McClure](#), a youthful 66-year-old who pays \$65 (£41) a night for room and board at the school, to an untrained eye this would have seemed an almost casual affair, the kind of non-ritual ritual beloved of the Baha'is, who pride themselves on having no formal initiation ceremony, sacrament or clergy. "First we would make sure initiates know who Baha'ullah is — the founder of the faith — and that they really knew what they were doing," says McClure. "Then they would sign a card saying that there are certain laws they need to obey." These include abstaining from drink, drugs and gambling; supporting the institution of marriage; believing that God created the universe; and encouraging the end of racial, class, and religious prejudices. After Dr Kelly had signed the card, it would have been sent to the Baha'i national headquarters in Wilmette, Illinois, where the new believer would be put on the mailing list for the American magazine *The Baha'is*. From then on, Dr Kelly would have been encouraged to attend feasts held every 19 days, which involve prayer-chants, administrative discussions with local spiritual assemblies, and general socialising.

Dr Kelly would have been attracted to the peacefulness and tolerance of the Baha'is, who believe that all religions are essentially valid. As [McClure](#) says: "I could never understand why God was going to send all these people to Hell just because they didn't believe in the same things." As a scientist, perhaps seeking spiritual succour within an intellectual framework, he would also have been attracted to the faith's openness to modernity and its lack of fundamentalist dogma.

Throughout 1999 Dr Kelly travelled to New York for six or seven two-week trips to work with fellow experts at UN headquarters, and he visited at least twice more for the regular six-monthly meetings of the UN Special Commission's (UNSCOM's) college of commissioners. During this year, he often appeared at Baha'i meetings on the other side of the continent in Monterey, at the group's traditional 19th-day feasts. Pederson, who was studying at the Defence Language Institute, a heavily guarded military facility that taught American soldiers how to speak Japanese during the Second World War, was also at the feasts. The two had met and become friends when she served under the scientist on a UN mission to Iraq in 1998, the last inspection before the withdrawal of UN inspectors.

John VonBerg, whose wife was the secretary of the local Baha'is' spiritual assembly at the time, says: "He has been to my home several times. We had special events on holy days, representing various things. His principles were so close to those of the Baha'i faith."

The last time Dr Kelly visited, VonBerg remembers the Baha'i group going to gaze out over the bay.

[Noreen Steinmetz](#), a friend of Dr Kelly and [Pederson](#), recalls: "He would pass through here every once in a while and we would have the opportunity to sit down with him and go on hikes and chat. I met him through [Mai Pederson](#)." She adds that Dr Kelly always arrived at meetings by himself, and other Baha'is assumed that he was working at the nearby Monterey Institute, where several of his UN colleagues worked. But scientist friends at the centre say he never visited them there.

A glance around the [Bosch Baha'i School](#)'s bookshop reveals some possible sources of tension for Dr Kelly. Several tomes focus on the divine importance of the UN, which was eventually ignored by the United States and Britain after it refused to support a military campaign to remove the Iraqi regime.

With that in mind, it is hard to see how Dr Kelly could ever have supported an Iraq war without UN approval.

Even more ominous, however, is a tract entitled [Political Non-Involvement and Obedience to Government](#), compiled by [Peter J. Khan](#). The book spells out the Baha'is' belief that they should not become involved in any form of politics, because politics can create divisions that could destroy the Baha'i community.

As part of this argument, Baha'is believe that they should support their government, whether just or unjust (there are, however, exceptions). On page 28, [Khan](#) poses a question that Dr Kelly himself could have asked: What should we do when controversies arise as a result of government policies?

The answer, provided by the Guardian of the Baha'i faith, the late Shoghi Effendi Rabbani, is this: "In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that worldwide fellowship which it is their aim to guard and foster."

[Khan's](#) book makes it clear that any Baha'i who does not follow this advice is ultimately weakening the Baha'i religion. Given this official position from the Guardian, it is not hard to imagine Dr Kelly's horror when he was named as the alleged source of a story blaming Britain's decision to go to war on a press secretary who "sexed up" intelligence reports.

But would the Guardian have condoned suicide? "Let's just say," says Mrs VonBerg, "that it would not follow the teachings of the Baha'i faith."

On January 27, 2004, three medical experts wrote [The Guardian](#) newspaper [a letter](#) stating that it is highly improbable that the primary cause of [Dr. Kelly's](#) death was hemorrhage from transection of a single ulnar artery, as stated by [Brian Hutton in his report](#).

[Our doubts about Dr Kelly's suicide](#)

As specialist medical professionals, we do not consider the evidence given at the Hutton inquiry has demonstrated that Dr David Kelly committed suicide.

Dr Nicholas Hunt, the forensic pathologist at the Hutton inquiry, concluded that Dr Kelly bled to death from a self-inflicted wound to his left wrist. We view this as highly improbable. Arteries in the wrist are of matchstick thickness and severing them does not lead to life-threatening blood loss. Dr Hunt stated that the only artery that had been cut - the ulnar artery - had been completely transected. Complete transection causes the artery to quickly retract and close down, and this promotes clotting of the blood.

The ambulance team reported that the quantity of blood at the scene was minimal and surprisingly small. It is extremely difficult to lose significant amounts of blood at a pressure below 50-60 systolic in a subject who is compensating by vasoconstricting. To have died from haemorrhage, Dr Kelly would have had to lose about five pints of blood - it is unlikely that he would have lost more than a pint.

Alexander Allan, the forensic toxicologist at the inquiry, considered the amount ingested of Co-Proxamol insufficient to have caused death. Allan could not show that Dr Kelly had ingested the 29 tablets said to be missing from the packets found. Only a fifth of one tablet was found in his stomach. Although levels of Co-Proxamol in the blood were higher than therapeutic levels, Allan conceded that the blood level of each of the drug's two components was less than a third of what would normally be found in a fatal overdose.

We dispute that Dr Kelly could have died from haemorrhage or from Co-Proxamol ingestion or from both. The coroner, Nicholas Gardiner, has spoken recently of resuming the inquest into his death. If it re-opens, as in our opinion it should, a clear need exists to scrutinise more closely Dr Hunt's conclusions as to the cause of death.

David Halpin

Specialist in trauma and orthopaedic surgery **C Stephen Frost**

Specialist in diagnostic radiology **Searle Sennett**

Specialist in anaesthesiology rowenathursby@onetel.net.uk

Follow-up [letter](#) on February 11, 2004...

[Medical evidence does not support suicide by Kelly](#)

Since three of us wrote our letter to [the Guardian](#) on [January 27](#), questioning whether [Dr Kelly](#)'s death was suicide, we have received professional support for our view from vascular surgeon Martin Birnstingl, pathologist Dr Peter Fletcher, and consultant in public health Dr Andrew Rouse. We all agree that it is highly improbable that the primary cause of Dr Kelly's death was haemorrhage from transection of a single ulnar artery, as stated by [Brian Hutton in his report](#).

On February 10, Dr Rouse wrote to the BMJ explaining that he and his colleague, Yaser Adi, had spent 100 hours preparing a report, Hutton, Kelly and the Missing Epidemiology. They concluded that "the identified evidence does not support the view that wrist-slash deaths

are common (or indeed possible)". While Professor Chris Milroy, in a letter to the BMJ, responded, "unlikely does not make it impossible", Dr Rouse replied: "Before most of us will be prepared to accept wristslashing ... as a satisfactory and credible explanation for a death, we will also require evidence that such aetiologies are likely; not merely 'possible'."

Our criticism of the [Hutton report](#) is that its verdict of "suicide" is an inappropriate finding. To bleed to death from a transected artery goes against classical medical teaching, which is that a transected artery retracts, narrows, clots and stops bleeding within minutes. Even if a person continues to bleed, the body compensates for the loss of blood through vasoconstriction (closing down of non-essential arteries). This allows a partially exsanguinated individual to live for many hours, even days.

Professor Milroy expands on the finding of Dr Nicholas Hunt, the forensic pathologist at the Hutton inquiry - that haemorrhage was the main cause of death (possibly finding it inadequate) - and falls back on the toxicology: "The toxicology showed a significant overdose of co-proxamol. The standard text, Baselt, records deaths with concentrations at 1 mg/l, the concentration found in Kelly." But Dr Allan, the toxicologist in the case, considered this nowhere near toxic. Each of the two components was a third of what is normally considered a fatal level. Professor Milroy then talks of "ischaemic heart disease". But Dr Hunt is explicit that Dr Kelly did not suffer a heart attack. Thus, one must assume that no changes attributable to myocardial ischaemia were actually found at autopsy.

We believe the verdict given is in contradiction to medical teaching; is at variance with documented cases of wrist-slash suicides; and does not align itself with the evidence presented at the inquiry. We call for the reopening of the inquest by the coroner, where a jury may be called and evidence taken on oath.

Andrew Rouse

Public health consultant

Searle Sennett

Specialist in anaesthesiology

David Halpin

Specialist in trauma

Stephen Frost

Specialist in radiology

Dr Peter Fletcher

Specialist in pathology

Martin Birnstingl

Specialist in vascular surgery



Comments

July 17. On this date in 2013, the UHJ announced "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque."

submitted 2 months ago by A35821363

July 17. On this date in 2013, the Universal House of Justice [sent a letter](#) "to the Bahá'ís of the World" announcing "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque," at the end of what the Universal House of Justice calls a "highly delicate situation in Iraq over the last tumultuous decade." It is somewhat ironic, that in the lead-up to the [invasion of Iraq in 2003](#), the false information of Iraq's purported possession of weapons of mass destruction was leaked to the media by [David Kelly](#), a Bahá'í authority on biological warfare, employed by the British Ministry of Defence, and formerly a weapons inspector with the [United Nations Special Commission](#) in Iraq. David Kelly was found dead from an apparent suicide on July 17, 2003, two days after appearing before a before a parliamentary [Foreign Affairs Select Committee](#).

On September 25, 1999, David Kelly converted to the Bahá'í Faith at the [Bosch Bahá'í School](#) in California. David Kelly was a prime source for the false information of Iraq's purported possession of weapons of mass destruction in the lead-up to the invasion of Iraq in 2003.

On July 17, 2003, [David Kelly](#) was found dead from an apparent suicide, two days after appearing before a parliamentary [Foreign Affairs Select Committee](#). An authority on biological warfare employed by the British Ministry of Defence, and formerly a weapons

inspector with the [United Nations Special Commission](#) in Iraq, David Kelly was a prime source for the false information of Iraq's purported possession of weapons of mass destruction in the lead-up to the [invasion of Iraq in 2003](#).

On August 11, 2003, the Independent carried [an article](#) about David Kelly, noting "In October 2002, [Dr Kelly](#) gave a slide show and lecture about his experiences as a weapons inspector in Iraq to a small almost private gathering of the Baha'i faith, which aims to unite the teachings of all the prophets. [Dr Kelly](#) had converted to the religion three years earlier, while in New York on attachment to the UN. When he returned to England he became treasurer of the small but influential Baha'i branch in Abingdon near his home. [Roger Kingdon](#), a member, recalls: 'He had no doubt that [the Iraqis] had biological and chemical weapons. It was clear that David Kelly was largely happy with the material in the dossier.'"

From [The Times](#) article titled "[Faith, peace and tolerance in Monterey](#)", dated September 3, 2003...

September 3

[Faith, peace and tolerance in Monterey](#)

By Chris Ayres and James Bone

Four years ago David Kelly made a personal odyssey to the Californian resort of Monterey. He was there, not to visit its military installations or its tourist boutiques but to convert to the Baha'i faith

IT WOULD SEEM an unlikely place to find peace for the soul. Monterey, an affluent city on California's central coast, about an hour's flight north from Los Angeles, is known more for its proximity to military installations and its role as retirement city of choice for generals and one-time spies than for any sense of spirituality. But it was to this beautiful seaside resort, often shrouded in mist because of the hot air from the Californian deserts hitting the cold Pacific, that David Kelly came four years ago to make a declaration of faith to the Baha'i religion.

On September 25, 1999, he would have turned his back on the postcard landscape of sand dunes and gleaming ocean that marks California's Pacific Coast Highway, and taken the incongruously named Bonny Doon Road up through the towns of Loch Lomond and Bracken Brae, until he came to the first signpost to the [Bosch Baha'i School](#), one of only four such establishments in the United States and an inspiration for the British scientist and biological weapons expert. He was possibly accompanied by his friend and spiritual

mentor [Mai Pederson](#), the American woman thought to be responsible for introducing him to the Baha'i faith.

Monterey, with its proximity to the Defence Language Institute and other military installations, was a natural destination for Dr Kelly; the Monterey Institute of International Studies, which has its own Centre for Nonproliferation Studies, the largest non-governmental organisation in the world devoted to curbing the spread of weapons of mass destruction, would have been an essential place for him to visit. The centre is thought to have one of the largest databases of information on Saddam Hussein's regime in the world. The city itself, an old fishing town turned into a tourist mecca, with chi-chi boutiques and restaurants that line the seafront — a kind of Covent Garden-on-sea — is similar to other California coastal towns such as Carmel and Santa Barbara that look out over the rolling surf of the Pacific. But it is thought that Dr Kelly visited Monterey not for the expertise offered by the city's scientists, but for the consolation of the soul that he would find in the Baha'i school high above the city, overlooking the California coastline.

After reaching the series of wooden cabins that make up the school's campus — passing, first, the four garden gnomes, dressed in 19th-century peasant outfits, that wave cheerfully to those curious or devoted enough to go further — he made his simple declaration of faith. According to [Joanne McClure](#), a youthful 66-year-old who pays \$65 (£41) a night for room and board at the school, to an untrained eye this would have seemed an almost casual affair, the kind of non-ritual ritual beloved of the Baha'is, who pride themselves on having no formal initiation ceremony, sacrament or clergy. "First we would make sure initiates know who Baha'ullah is — the founder of the faith — and that they really knew what they were doing," says McClure. "Then they would sign a card saying that there are certain laws they need to obey." These include abstaining from drink, drugs and gambling; supporting the institution of marriage; believing that God created the universe; and encouraging the end of racial, class, and religious prejudices. After Dr Kelly had signed the card, it would have been sent to the Baha'i national headquarters in Wilmette, Illinois, where the new believer would be put on the mailing list for the American magazine *The Baha'is*. From then on, Dr Kelly would have been encouraged to attend feasts held every 19 days, which involve prayer-chants, administrative discussions with local spiritual assemblies, and general socialising.

Dr Kelly would have been attracted to the peacefulness and tolerance of the Baha'is, who believe that all religions are essentially valid. As [McClure](#) says: "I could never understand why God was going to send all these people to Hell just because they didn't believe in the same things." As a scientist, perhaps seeking spiritual succour within an intellectual

framework, he would also have been attracted to the faith's openness to modernity and its lack of fundamentalist dogma.

Throughout 1999 Dr Kelly travelled to New York for six or seven two-week trips to work with fellow experts at UN headquarters, and he visited at least twice more for the regular six-monthly meetings of the UN Special Commission's (UNSCOM's) college of commissioners. During this year, he often appeared at Baha'i meetings on the other side of the continent in Monterey, at the group's traditional 19th-day feasts. Pederson, who was studying at the Defence Language Institute, a heavily guarded military facility that taught American soldiers how to speak Japanese during the Second World War, was also at the feasts. The two had met and become friends when she served under the scientist on a UN mission to Iraq in 1998, the last inspection before the withdrawal of UN inspectors.

John VonBerg, whose wife was the secretary of the local Baha'is' spiritual assembly at the time, says: "He has been to my home several times. We had special events on holy days, representing various things. His principles were so close to those of the Baha'i faith."

The last time Dr Kelly visited, VonBerg remembers the Baha'i group going to gaze out over the bay.

[Noreen Steinmetz](#), a friend of Dr Kelly and [Pederson](#), recalls: "He would pass through here every once in a while and we would have the opportunity to sit down with him and go on hikes and chat. I met him through [Mai Pederson](#)." She adds that Dr Kelly always arrived at meetings by himself, and other Baha'is assumed that he was working at the nearby Monterey Institute, where several of his UN colleagues worked. But scientist friends at the centre say he never visited them there.

A glance around the [Bosch Baha'i School's](#) bookshop reveals some possible sources of tension for Dr Kelly. Several tomes focus on the divine importance of the UN, which was eventually ignored by the United States and Britain after it refused to support a military campaign to remove the Iraqi regime.

With that in mind, it is hard to see how Dr Kelly could ever have supported an Iraq war without UN approval.

Even more ominous, however, is a tract entitled [Political Non-Involvement and Obedience to Government](#), compiled by [Peter J. Khan](#). The book spells out the Baha'is' belief that they should not become involved in any form of politics, because politics can create divisions that could destroy the Baha'i community.

As part of this argument, Baha'is believe that they should support their government, whether just or unjust (there are, however, exceptions). On page 28, [Khan](#) poses a question that Dr Kelly himself could have asked: What should we do when controversies arise as a result of government policies?

The answer, provided by the Guardian of the Baha'i faith, the late Shoghi Effendi Rabbani, is this: "In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that worldwide fellowship which it is their aim to guard and foster."

[Khan's](#) book makes it clear that any Baha'i who does not follow this advice is ultimately weakening the Baha'i religion. Given this official position from the Guardian, it is not hard to imagine Dr Kelly's horror when he was named as the alleged source of a story blaming Britain's decision to go to war on a press secretary who "sexed up" intelligence reports.

But would the Guardian have condoned suicide? "Let's just say," says Mrs VonBerg, "that it would not follow the teachings of the Baha'i faith."

On January 27, 2004, three medical experts wrote [The Guardian](#) newspaper [a letter](#) stating that it is highly improbable that the primary cause of [Dr. Kelly's](#) death was hemorrhage from transection of a single ulnar artery, as stated by [Brian Hutton in his report](#).

[Our doubts about Dr Kelly's suicide](#)

As specialist medical professionals, we do not consider the evidence given at the Hutton inquiry has demonstrated that Dr David Kelly committed suicide.

Dr Nicholas Hunt, the forensic pathologist at the Hutton inquiry, concluded that Dr Kelly bled to death from a self-inflicted wound to his left wrist. We view this as highly improbable. Arteries in the wrist are of matchstick thickness and severing them does not lead to life-threatening blood loss. Dr Hunt stated that the only artery that had been cut - the ulnar artery - had been completely transected. Complete transection causes the artery to quickly retract and close down, and this promotes clotting of the blood.

The ambulance team reported that the quantity of blood at the scene was minimal and surprisingly small. It is extremely difficult to lose significant amounts of blood at a pressure below 50-60 systolic in a subject who is compensating by vasoconstricting. To have died from haemorrhage, Dr Kelly would have had to lose about five pints of blood - it is unlikely that he would have lost more than a pint.

Alexander Allan, the forensic toxicologist at the inquiry, considered the amount ingested of Co-Proxamol insufficient to have caused death. Allan could not show that Dr Kelly had ingested the 29 tablets said to be missing from the packets found. Only a fifth of one tablet was found in his stomach. Although levels of Co-Proxamol in the blood were higher than therapeutic levels, Allan conceded that the blood level of each of the drug's two components was less than a third of what would normally be found in a fatal overdose.

We dispute that Dr Kelly could have died from haemorrhage or from Co-Proxamol ingestion or from both. The coroner, Nicholas Gardiner, has spoken recently of resuming the inquest into his death. If it re-opens, as in our opinion it should, a clear need exists to scrutinise more closely Dr Hunt's conclusions as to the cause of death.

David Halpin

Specialist in trauma and orthopaedic surgery **C Stephen Frost**

Specialist in diagnostic radiology **Searle Sennett**

Specialist in anaesthesiology rowenathursby@onetel.net.uk

Follow-up [letter](#) on February 11, 2004...

[Medical evidence does not support suicide by Kelly](#)

Since three of us wrote our letter to [the Guardian](#) on [January 27](#), questioning whether [Dr Kelly](#)'s death was suicide, we have received professional support for our view from vascular surgeon Martin Birnstingl, pathologist Dr Peter Fletcher, and consultant in public health Dr Andrew Rouse. We all agree that it is highly improbable that the primary cause of Dr Kelly's death was haemorrhage from transection of a single ulnar artery, as stated by [Brian Hutton in his report](#).

On February 10, Dr Rouse wrote to the BMJ explaining that he and his colleague, Yaser Adi, had spent 100 hours preparing a report, Hutton, Kelly and the Missing Epidemiology. They concluded that "the identified evidence does not support the view that wrist-slash deaths are common (or indeed possible)". While Professor Chris Milroy, in a letter to the BMJ, responded, "unlikely does not make it impossible", Dr Rouse replied: "Before most of us will be prepared to accept wristslashing ... as a satisfactory and credible explanation for a death, we will also require evidence that such aetiologies are likely; not merely 'possible'."

Our criticism of the [Hutton report](#) is that its verdict of "suicide" is an inappropriate finding. To bleed to death from a transected artery goes against classical medical teaching, which is that a transected artery retracts, narrows, clots and stops bleeding within minutes. Even if a person continues to bleed, the body compensates for the loss of blood through vasoconstriction (closing down of non-essential arteries). This allows a partially exsanguinated individual to live for many hours, even days.

Professor Milroy expands on the finding of Dr Nicholas Hunt, the forensic pathologist at the Hutton inquiry - that haemorrhage was the main cause of death (possibly finding it inadequate) - and falls back on the toxicology: "The toxicology showed a significant overdose of co-proxamol. The standard text, Baselt, records deaths with concentrations at 1 mg/l, the concentration found in Kelly." But Dr Allan, the toxicologist in the case, considered this nowhere near toxic. Each of the two components was a third of what is normally considered a fatal level. Professor Milroy then talks of "ischaemic heart disease". But Dr Hunt is explicit that Dr Kelly did not suffer a heart attack. Thus, one must assume that no changes attributable to myocardial ischaemia were actually found at autopsy.

We believe the verdict given is in contradiction to medical teaching; is at variance with documented cases of wrist-slash suicides; and does not align itself with the evidence presented at the inquiry. We call for the reopening of the inquest by the coroner, where a jury may be called and evidence taken on oath.

Andrew Rouse

Public health consultant

Searle Sennett

Specialist in anaesthesiology

David Halpin

Specialist in trauma

Stephen Frost

Specialist in radiology

Dr Peter Fletcher

Specialist in pathology

Martin Birnstingl

Specialist in vascular surgery



Comments

July 20. On this date in 1940, in the midst of World War II, Shoghi Effendi sent a cable to North American Bahá'ís calling it the "essential prerequisite (to) world reunification moving (to its) appointed climax."

submitted 2 months ago by A35821363

July 20. On this date in 1940, in the midst of World War II, Shoghi Effendi [sent a cable](#) to North American Bahá'ís calling it the "essential prerequisite (to) world reunification moving (to its) appointed climax."

LONG-PREDICTED WORLD-ENCIRCLING CONFLAGRATION, ESSENTIAL PREREQUISITE WORLD UNIFICATION INEXORABLY MOVING APPOINTED CLIMAX. ITS FIRES FIRST LIT FAR EAST SUBSEQUENTLY RAVAGING EUROPE ENVELOPING AFRICA NOW THREATEN DEVASTATION BOTH NEAR EAST FAR WEST RESPECTIVELY ENSHRINING WORLD CENTER AND CHIEF REMAINING CITADEL FAITH BAHÁ'U'LLAH. [DIVINELY APPOINTED PLAN](#) MUST WILL LIKEWISE PURSUE UNDEFLECTED PREDESTINED COURSE. TIME PRESSING. SETTLEMENT TWO REMAINING LATIN REPUBLICS SOUNDER CONSOLIDATION THROUGH FORMATION FIRMLY KNIT GROUPS IN NEWLY OPENED TERRITORIES PROVISION ADEQUATE MEANS ORNAMENTATION LAST SIX FACES FIRST STORY TEMPLE STAND OUT VITAL REQUIREMENTS APPROACHING SUPREMELY CHALLENGING HOUR. EYES HEART ANXIOUSLY LONGINGLY TURNED NEW WORLD WITNESS EVIDENCES NEW STILL MORE HEROIC PHASE ENTERPRISE CONFIDENTLY ENTRUSTED VIGILANT CARE AMERICAN BELIEVERS BY [EVER-WATCHFUL POWERFULLY SUSTAINING MASTER](#). REFUSE BELIEVE COMMUNITY SO RICHLY ENDOWED GREATLY ENVIED REPEATEDLY HONORED WILL SUFFER SLIGHTEST RELAXATION ITS RESOLUTION JEOPARDIZE SPIRITUAL PRIZES PAINSTAKINGLY DESERVEDLY WON THROUGHOUT STATES PROVINCES REPUBLICS WESTERN HEMISPHERE.



Comments

July 21. On this date in 1847, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, was born.

submitted 2 months ago by A35821363

July 21. On this date in 1847, [Sarah Farmer](#), the founder of [Green Acre Bahá'í School](#) who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, was born.



Comments

July 21. On this date in 1848, Mullá Ḥusayn-i-Bushru'i (who in 1844 had become the first person to become a follower of the Báb), under instructions from the Báb, unfurled a Black Standard in Mashhad, fulfilling an Islamic prophecy, and began a march with other Bábis.

submitted 2 months ago by A35821363

July 21. On this date in 1848, [Mullá Ḥusayn-i-Bushru'i](#) (who in 1844 had become the first person to become a follower of the Báb), under instructions from the [Báb](#), unfurled a [Black Standard](#) in [Mashhad](#), fulfilling an Islamic prophecy, and began a march with other Bábis.

On March 20, 1848, [Mullá Ḥusayn-i-Bushru'i](#), who in 1844 had become the first person to become a follower of the Báb, visited the Báb at Maku prison, where the Báb was incarcerated.

Subsequent to his visit, [Mullá Ḥusayn-i-Bushru'i](#) became involved in the Bábi uprisings. Under instructions from the Báb, [Mullá Ḥusayn-i-Bushru'i](#) unfurled a [Black Standard](#) in Mashhad, fulfilling an Islamic prophecy, and began a march with other Bábis. They were rebuffed at [Barfurush](#) and therefore made defensive fortifications at the shrine of [Shaykh Tabarsí](#). [Mullá Ḥusayn-i-Bushru'i](#) would die at the [battle of Shaykh Tabarsí](#) on February 2, 1849, but siege itself would last until May 10, 1849.

The Báb was later executed on July 9, 1850. Bábi uprisings would continue elsewhere in Iran, notably Neyriz and Zanjan.



Comments

July 21. On this date in 1875, Agnes Baldwin Alexander, later named a Hand of the Cause God, was born in Honolulu.

submitted 2 months ago by A35821363

July 21. On this date in 1875, [Agnes Baldwin Alexander](#), born in Honolulu on July 21, 1875, to descendants of Christian missionary families, the Baldwins and the Alexanders, who were among the families of whom James A. Michener said, "They came to the islands to do good, and they did right well."

She became a Bahá'í in 1900 while visiting Italy.

After returning in 1901, she remained in Hawaii for 12 years, and of her experiences there wrote *Personal Recollections of a Bahai Life in the Hawaiian Islands*. Upon 'Abdu'l-Baha's request, [Agnes Baldwin Alexander](#) moved to Japan in 1914. In 1921 she became the first to introduce the religion to Korea. Except for extended vacations in Hawaii, Alexander spent over thirty years in Japan. Also at the request of 'Abdu'l-Baha, Alexander became an early advocate of Esperanto and used that new international language to spread the Bahá'í teachings at meetings and conferences. At Shoghi Effendi's request, Alexander wrote two histories: *Forty Years of the Bahá'í Cause in Hawaii: 1902-1942* and *History of the Bahá'í Faith in Japan: 1914-1938*. Both of these volumes were published posthumously. In 1957, Shoghi Effendi appointed her a Hand of the Cause of God. In 1964, Alexander represented the Universal House of Justice, at the election of Hawaii's first National Spiritual Assembly, which is distinct from the National Spiritual Assembly of the United States. After suffering a broken hip in 1965, and spending two years in a Tokyo hospital, Alexander returned home to Honolulu in 1967. On January 1, 1971, Alexander died. She was buried behind Kawaiahao Church with her missionary forebears.



Comments

July 21. On this date in 1907, Ahmad Esphahani translated 'Abdu'l-Bahá's letter to Saichiro Fujita about Japan that "One will encounter a little difficulty in the beginning of the establishment of the Cause of God in that country, but later it will become very easy....There are prophecies"

submitted 2 months ago by A35821363

July 21. On this date in 1907, Ahmad Esphahani translated 'Abdu'l-Bahá's [letter](#) to Saichiro Fujita about Japan that "One will encounter a little difficulty in the beginning of the establishment of the Cause of God in that country, but later it will become very easy....There are prophecies concerning the Manifestation in the Buddhist books"...

O thou spiritual Youth!

Japan has made wonderful progress in material civilization, but she will become perfect when she will also make spiritual developments and the Power of the Kingdom become manifest in her.

One will encounter a little difficulty in the beginning of the establishment of the Cause of God in that country, but later it will become very easy. For the inhabitants of Japan are intelligent, sagacious, and have the power of rapid assimilation. For the present a perfect youth like thee is favored by the Bounty of the Kingdom, and attained to the knowledge of the Lord of the Kingdom. Show thou forth an effort that thou mayest finish that which is necessary in the acquisition and study of science and art; then travel thou toward the countries of Japan; so that thou mayest hoist the Ensign of Truth, waving upon the Apex of the Supreme Concourse. Look thou not upon thine own capability, the Invisible Divine Confirmations are great, and the Protection and Providence of the Beauty of Abhá is the

helper and assistant. When a drop draws help from the ocean, it is an ocean itself, and a little seed through the outpouring of rain, the favor of the sun, and the soul-refreshing breeze will become a tree with the utmost freshness, full of leaves, blossoms and fruits. Therefore do not consider thy capacity and merit, but rely upon the infinite Bounty and trust to His Highness the Almighty. Do not delay. Undertake soon that which thou art intending.

There are prophecies concerning the Manifestation in the Buddhist books, but they are in symbols and metaphors, and some spiritual conditions are mentioned therein, but the leaders of religion do not understand. They think these prophecies are material things, yet those signs are foreshadowing spiritual occurrence.

(Revealed in Akka, May 29, 1907. Translated by Ahmad Esphahani, July 21, 1907, Washington, D.C.)



Comments

July 21. On this date in 1940, Shoghi Effendi wrote of the pending World War II as "essential pre-requisite to world unification" adding " The Divinely-appointed Plan must and will likewise pursue undeflected its predestined course. Time is pressing."

submitted 2 months ago by A35821363

July 21. On this date in 1940, Shoghi Effendi [wrote](#) of the pending World War II as "essential pre-requisite to world unification" adding " The Divinely-appointed Plan must and will likewise pursue undeflected its predestined course. Time is pressing."

SUPREMELY CHALLENGING HOUR

The long-predicted world-encircling conflagration, essential pre-requisite to world unification, is inexorably moving to its appointed climax. Its fires, first lit in the Far East, subsequently ravaging Europe and enveloping Africa, now threaten devastation both in Near East and Far West, respectively enshrining the World Center and the chief remaining Citadel of the Faith of Bahá'u'lláh. The Divinely-appointed Plan must and will likewise pursue undeflected its predestined course. Time is pressing. The settlement of the two remaining Latin Republics, the sounder consolidation through formation of firmly-knit groups in newly-opened territories, the provision of adequate means for the ornamentation of last six faces of first story of Temple, stand out as vital requirements of approaching supremely challenging hour. My eyes and heart are anxiously, longingly turned to the New World to witness the evidences of a new, still more heroic phase of enterprise confidently entrusted to vigilant care of the American believers by the ever-watchful, powerfully-sustaining Master. I refuse to believe that a community so richly endowed, so greatly envied, so repeatedly honored, will suffer the slightest relaxation of its resolution to

jeopardize the spiritual prizes painstakingly and deservedly won throughout the States and Provinces of the Republics of the Western Hemisphere.

Cablegram July 21, 1940



Comments

July 21. On this date in 1968, the UHJ wrote "the revelation of the Manifestation of God is the standard for all knowledge, and scientific statements and theories, no matter how close they may come to the eternal principle proclaimed by God's Messenger, are in their very nature ephemeral"

submitted2 months agobyA35821363

July 21. On this date in 1968, the Universal House of Justice [wrote](#) "it should never be overlooked that the revelation of the Manifestation of God is the standard for all knowledge, and scientific statements and theories, no matter how close they may come to the eternal principle proclaimed by God's Messenger, are in their very nature ephemeral and limited. Likewise, attempting to make the Bahá'í Faith relevant to modern society is to incur the grave risk of compromising the fundamental verities of our Faith in an effort to make it conform to current theories and practices."

While it may often be the part of wisdom to approach individuals or an audience from a standpoint of current knowledge, it should never be overlooked that the revelation of the Manifestation of God is the standard for all knowledge, and scientific statements and theories, no matter how close they may come to the eternal principle proclaimed by God's Messenger, are in their very nature ephemeral and limited. Likewise, attempting to make the Bahá'í Faith relevant to modern society is to incur the grave risk of compromising the fundamental verities of our Faith in an effort to make it conform to current theories and practices.

From a letter on behalf of the Universal House of Justice dated 21 July 1968.



Comments

July 22. On this date in 1943, Shoghi Effendi wrote "Regarding the four and twenty elders: The Master, in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five others are."

submitted 2 months ago by A35821363

July 22. On this date in 1943, Shoghi Effendi [wrote](#) "Regarding the four and twenty elders: The Master, in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five others are."

[1713. The Four and Twenty Elders](#)

"Regarding the four and twenty elders: The Master, in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five others are."

(From a letter written on behalf of the Guardian to an individual believer, July 22, 1943: Bahá'í News, No. 171, November 1944, p. 2)



Comments

July 22. On this date in 1965, Hand of the Cause of God Leroy C. loas died in Haifa. He had served as a member of the NSA of the U.S., a member of the International Bahá'í Council, and a Custodian. He also accompanied Shoghi Effendi for the visit of Israeli President Yitzhak Ben-Zvi and

submitted 2 months ago by A35821363

July 22. On this date in 1965, Hand of the Cause of God [Leroy C. loas](#) died in Haifa. He had served as a member of the National Spiritual Assembly of the United States, a member of the [International Bahá'í Council](#), and a Custodian. Among other roles, he had accompanied Shoghi Effendi and Amatu'l-Bahá Rúhíyyih Khánúm for their May 26, 1952, visit of Israeli President [Yitzhak Ben-Zvi](#) and was the author of a January 18, 1953, letter written on behalf of Shoghi Effendi, later referenced in a Bahai News article in March 1953, defining the terms "Age" and "Epoch."

In the chapter titled [The Heart and Nerve Centre](#) in her book [The Guardian of the Bahá'í Faith](#), Amatu'l-Bahá Rúhíyyih Khánúm describes this meeting...

In January 1949 [Mr. Ben Gurion](#), the Prime Minister of the [Provisional Government](#), came to Haifa on his first official visit and the [Mayor](#) naturally invited Shoghi Effendi to attend the reception being given in his honour by the Municipality. The dilemma was acute, for if the Guardian did not go, it would, with every reason, be taken as an affront to the new Government, and if he did go he would inevitably be submerged in a sea of people where any pretence at protocol would be swept away (this was indeed the case, as my father, Shoghi Effendi's representative, reported after he returned from this reception). The Guardian therefore decided that as he would not be attending, but was more than willing to show courtesy to the Prime Minister of the new State, he would call upon him in person. With great difficulty this was arranged through the good offices of the [Mayor of Haifa](#),

[Shabatay Levy](#), as [Mr. Ben Gurion](#)'s time in Haifa was very short and it was only two days before the first general election in the new State.

The interview took place on Friday evening, January 21st, in the private home the Prime Minister was staying in on Mt. Carmel and lasted about fifteen minutes. [Ben Gurion](#) enquired about the Faith and Shoghi Effendi's relation to it and asked if there was a book he could read; Shoghi Effendi answered his questions and assured him he would send him a copy of his own book [God Passes By](#) — which he later did, and which was acknowledged with thanks. Typical of the whole history of the Cause and the constant problems that beset it was a long article which appeared in the leading English-language newspaper on December 20, 1948, in which, in the most favourable terms, its teachings were set forth and the station of Shoghi Effendi as its World Head mentioned. On January 28, 1949, there appeared in the letter column of this paper a short and extraordinary statement, signed "Bahai U.N. Observer", which flatly refuted the article and asserted, "Mr. Rabbani is not the Guardian of the Bahai faith, nor its World Leader" and gave the [New History Society](#) in New York as a source of further information

As there was no such thing as a "Bahai U.N. Observer" this move was plainly inspired by the once-more hopeful [band of old Covenant-breakers](#), who sought, at the outset of a new regime, to blacken Shoghi Effendi's reputation and divert attention from his station by referring to [Ahmad Sohrab](#)'s rootless group in America. At a later date, when in 1952 the [Covenant-breakers](#) in [Bahji](#) brought their case in the local courts against Shoghi Effendi for the demolition of an old building near the [Mansion of Bahá'u'lláh](#), [Sohrab](#) sought, unsuccessfully, to bring pressure on the [Minister of Religious Affairs](#) to discredit the Bahá'í claims. It was with attacks such as this, both open and covert, that the Guardian, on the threshold of a new phase in the development of the affairs of the Faith at its World Centre, once more had to content.

It had long been the desire of Shoghi Effendi to obtain control of the [Mansion at Mazra'ih](#), where Bahá'u'lláh had first lived when He quitted once-for-all the walls of the prison-city of 'Akka. This property was a [Muslim religious endowment](#) and had now fallen vacant. It was planned by the government to turn it into a rest home for officials. All efforts, through the departments concerned, to procure this property were unavailing until Shoghi Effendi appealed directly to [Ben Gurion](#), explaining its significance to the Bahá'ís and his desire to have it visited by pilgrims as a place so closely associated with Bahá'u'lláh. The [Prime Minister](#) himself then intervened in the matter and it was leased to the Bahá'ís as an historic site. Shoghi Effendi proudly informed the Bahá'í world, on December 16, 1950, that its keys had been delivered to us, by the Israeli authorities, after the lapse of more than fifty years.

The affairs of the Bahá'í Community, in matters concerning its day-to-day dealings with the government in connection with the work at the World Centre, had been placed under the jurisdiction of the [Ministry of Religious Affairs](#) and was at first handled by the head of the Department that dealt with Muslim affairs. This Shoghi Effendi violently objected to as it implied the Faith was in some way identified with Islam. After much negotiation a letter was received from the Minister of Religious Affairs, dated December 13, 1953, addressed to "His Eminence, Shoghi Effendi Rabbani, World Head of the Bahá'í Faith" in which he said:

"...I am pleased to inform you of my decision to establish in our Ministry a separate Department for the Bahá'í Faith. I hope that this department will be of assistance to you in matters concerning the Bahá'í Centre in our State.

In the name of the Ministry of Religious Affairs of the State of Israel, I wish to assure Your Eminence that full protection will be given to the Holy Places as well as to the World Centre of the Bahá'í Faith."

The victory was all the more welcome, following as it did the previously mentioned court case against Shoghi Effendi brought on a technicality by the [Covenant-breakers](#) in connection with the demolition of a house adjoining the [Shrine and Mansion of Bahá'u'lláh in Bahji](#). Never tired of seeking to publicly humiliate and discredit the Head of the Faith, be it 'Abdu'l-Bahá or the Guardian, they had had the temerity to summon Shoghi Effendi to appear in court as a witness. Once more, greatly concerned for the honour of the Cause at its World Centre, Shoghi Effendi appealed direct to the Prime Minister, sending as his representatives the President, [Secretary-General and Member-at-Large](#) of the [International Bahá'í Council](#) (whom he had summoned from Italy for this purpose) to Jerusalem on more than one visit to press the strategy he himself had devised. These representations were successful and on the grounds of its being a purely religious issue it was removed by Government from the jurisdiction of the civil courts. As soon as the plaintiffs found their plan to humiliate Shoghi Effendi had been forestalled, they were willing to settle the case by negotiation. That the authorities and the Bahá'í Community were equally pleased by this conclusion of the matter is shown in these letters written to the Guardian by members of the Prime Minister's staff — two men to whom the Faith owed much for their sympathetic efforts on its behalf at that time:

PRIME MINISTER'S OFFICE Jerusalem, 19th May, 1952. His Eminence Shoghi Rabbani,

World Head of the Bahá'í Faith,

Haifa. Your Eminence, I am instructed to acknowledge receipt of your letter of the 16th May addressed to the Prime Minister. As you are no doubt aware, the dispute between yourself as the World head of the Bahá'í Faith and members of the family of the founder of the Faith has found its solution and there is no need, therefore, to take any administrative action in order to solve the problem. May I express to you our gratitude for your wise and benevolent attitude taken in the dispute which enabled us to impose a just and, as we hope, a lasting solution on the dissident group? The Prime Minister assures you of his personal esteem and sends you his best wishes.

Yours sincerely,

S. Eynath

Legal Adviser

The second letter was from [Walter Eytan](#), Director-General of the Ministry for Foreign Affairs, and was written to Shoghi Effendi the following day. In it he says: "...Having done my best throughout to be of assistance to Your Eminence in the solution of these vexing problems, I heard with great satisfaction this morning that complete agreement had been reached. I sincerely trust that this puts an end to a period of anxiety for Your Eminence and the members of the Bahá'í Faith, and that you will now be able to proceed with your plans without further interference from any quarter."

It is significant to note that they address Shoghi Effendi as "His Eminence", a title which, though still far below what his position merited, was the one that had been introduced in the earliest days of his ministry, but never really used by any officials until the formation of the Jewish State.

The cordial nature of the relations established between the Guardian and the officials of the State of Israel encouraged Shoghi Effendi to ascertain if the President would care to visit the Bahá'í Shrine in Haifa; when word was received that he would accept such an invitation, Shoghi Effendi formally invited him to do so and arrangements were made for the morning of April 26, 1954, at which time, the Director of the President's Office wrote to Shoghi Effendi, the President would "be pleased to pay you an official visit". Accordingly the [President](#) and his wife arrived at the [home of the Master](#), attended by two officials, partook of light refreshment and were presented by the Guardian with a Persian album, painted with miniatures and bound in silver, containing some photographs of the Shrines, as a memento of their visit. The Presidential party, with Shoghi Effendi and those who accompanied him, then proceeded to the gardens on Mt. Carmel. It was the first time in

the history of the Cause that the Head of an independent nation had ever made an official visit of this kind and it constituted another milestone in the development of the World Centre of the Faith. The [President](#) and his companions showed the greatest respect to the [Shrine of the Bab](#), removing their shoes as we did, before entering it, the men keeping their hats on out of reverence as Jews for a holy place; it was a very moving moment to see [President Ben Zvi](#) standing beside Shoghi Effendi, the former with his European hat, the latter with his simple black fez, before the threshold. After a few words of explanation from Shoghi Effendi we all withdrew and walked about the gardens for a few minutes before saying good-bye in front of the [Oriental Pilgrim House](#) where the [President's](#) car was awaiting him.

On April 29th the [President](#) wrote personally to the Guardian: "I should like to express my thanks for your kind hospitality and for the interesting time I spent with you visiting the beautiful Gardens and remarkable Shrine... I do appreciate the friendship which the Bahá'í Community has for Israel and it is my sincere hope that we may all live to see the strengthening of amity between all peoples on earth." On May 5th the Guardian replied to this letter in equally warm terms: "...It was a great pleasure to meet [Your Excellency](#) and [Mrs. Ben Zvi](#), and be able to show you one of our places of Bahá'í pilgrimage in Israel... If it suits your convenience, [Mrs. Rabbani](#) and I, accompanied by [Mr. Ioas](#), would like to call upon [Your Excellency](#) and [Mrs. Ben Zvi](#) in Jerusalem..." The time for this return call was set for the afternoon of May 26th and we had tea and a pleasant conversation with the [President](#) and [his wife](#), in her own way as much a personality as her husband and equally nice. In the interim between these two visits Shoghi Effendi had sent to the [President](#) some Bahá'í books which he had promised him and these had been acknowledged with the thanks of the [President](#) and the assurance that he would read them with great interest. Ever meticulous in all matters, Shoghi Effendi wrote on June 3rd to the [President](#): "I wish to thank you and [Mrs. Ben Zvi](#) for your kind hospitality. [Mrs. Rabbani](#) and I enjoyed our visit with you very much, and I feel sure that this opportunity we have had of visiting with you our Bahá'í Holy Places and calling upon you in the capital of Israel has served to reinforce the bonds of affection and esteem which unite the Bahá'ís to the people and Government of Israel. With kind regards to you and Mrs. Ben Zvi..." Thus ended another memorable chapter in the process of winning recognition for the Faith at its World Centre.

[LETTER FROM HAIFA](#)

DEFINES "AGES"

AND "EPOCHS"

In a letter dated January 18, 1953,
written on behalf of the Guardian by
[Leroy loas](#), Assistant Secretary, the
terms "age" and "epoch" as used
by the Guardian are defined.

"The Faith is divided into three
Ages, the [Heroic](#), the [Formative](#), the
[Golden Age](#), as has been outlined in
his writings. The Heroic Age closed
with the Ascension of 'Abdu'l-Baha.

The Formative Age is divided into
epochs. The first epoch lasted 25
years. We are now actually in the
second epoch of the Formative Age.

How long the Formative Age will
last is not known - and there will
probably be a number of epochs in
it.

"[The Divine Plan of 'Abdu'l-Baha](#)
is divided into [epochs](#). The first Seven
Year Plan constituted the first
stage of the [first epoch](#); the second
Seven Year Plan constitutes the second

stage; while the [ten year Crusade](#) will constitute the third stage of the [first epoch](#) of the Divine Plan. The [first epoch](#) of the Divine Plan will conclude with the conclusion of the [ten year Crusade](#)."

-NATIONAL SPIRITUAL ASSEMBLY



Comments

July 22. On this date in 2000, "The Jamaica Gleaner" carried an article titled "Female leaders, a must," about the role of women in the Bahá'í Faith, with no mention of their prohibition from the Universal House of Justice.

submitted2 months agobyA35821363

July 22. On this date in 2000, ["The Jamaica Gleaner"](#) carried [an article titled "Female leaders, a must,"](#) about the role of women in the Bahá'í Faith, with no mention of their prohibition from the Universal House of Justice.



Comments

July 23. On this date in 1984, the UHJ wrote "withdrawal of consent by one or more of the parents prior to a Bahá'í marriage...the marriage cannot take place...."

submitted 2 months ago by A35821363

July 23. On this date in 1984, the Universal House of Justice [wrote](#) "withdrawal of consent by one or more of the parents prior to a Bahá'í marriage...the marriage cannot take place...parents consent to the marriage of the man to the woman concerned. It does not require that they consent to the performance of any particular ceremony. Obviously, where the parents are Bahá'ís, it is taken for granted that the marriage of a Bahá'í couple will be by the performance of the Bahá'í ceremony."

[1246. Parents Give Consent to Marriage, Not to a Bahá'í Religious Ceremony](#)

"1. Your understanding about withdrawal of consent by one or more of the parents prior to a Bahá'í marriage is correct; namely, if such withdrawal occurs, the marriage cannot take place.

"2. The principle of the Bahá'í law requiring parental consent to marriage is that the parents consent to the marriage of the man to the woman concerned. It does not require that they consent to the performance of any particular ceremony. Obviously, where the parents are Bahá'ís, it is taken for granted that the marriage of a Bahá'í couple will be by the performance of the Bahá'í ceremony. In some cases, however, it would be difficult for non-Bahá'í parents to give consent to the participation of their son or daughter in a Bahá'í religious ceremony, and in these cases the distinction of principle is important. In other words, if the non-Bahá'í parents consent to the marriage of the couple, the Bahá'í ceremony can be held unless they expressly object to the holding of the Bahá'í ceremony, in which case the marriage cannot take place."

(From a letter written on behalf of the Universal House of Justice to an individual believer,
July 23, 1984)



Comments

July 23. On this date in 1995, the NSA of the US stated "Most disappointing was that you attribute this to "spin doctoring" done by the National Spiritual Assembly on the May 19, 1994 letter of the Universal House of Justice, in order to make a more favorable impression."

submitted 2 months ago by A35821363

July 23. On this date in 1995, [a letter](#) addressed by the National Spiritual Assembly of the Bahá'ís of the United States to "a dear Bahá'í Friend" stating that "The National Assembly regrets that your experience as a visitor to the National Convention did not leave you with the same "spiritual lift" that you have experienced from other National Conventions. Most disappointing was that you attribute this to "spin doctoring" done by the National Spiritual Assembly on [the May 19, 1994 letter of the Universal House of Justice](#), in order to make a more favorable impression on the delegates and visitors."

Letter dated July 23, 1995 from the National Spiritual Assembly of the Bahá'ís of the United States to "a Bahá'í Friend" published in *American Bahá'í* on July 30, 1995...

National Spiritual Assembly of the Bahá'ís of the United States

July 23, 1995

Dear Bahá'í Friend,

The National Spiritual Assembly appreciates your taking the time to share with it your impressions of the 86th National Convention and your ideas for stimulating the growth and development of the American Bahá'í community. At its June meeting, the National Assembly discussed the points raised in your May 11, 1995 letter and offers the following responses for your consideration.

The National Assembly regrets that your experience as a visitor to the National Convention did not leave you with the same "spiritual lift" that you have experienced from other National Conventions. Most disappointing was that you attribute this to "spin doctoring" done by the National Spiritual Assembly on the [May 19, 1994 letter of the Universal House of Justice](#), in order to make a more favorable impression on the delegates and visitors.

You allege that the National Assembly has sought to avoid responsibility for the [May 19 letter of the Universal House of Justice](#) by suggesting that the letter was intended for others. Yet, the letter itself testifies that it was written in direct response to questions raised by the National Spiritual Assembly of the Supreme Body. As noted in the letter, the National Assembly requested a meeting with the House of Justice to present its concerns about the growth and development of the American Bahá'í community. The House of Justice states that the meetings were, "a new fact of history," and that their "...hearts were touched by the candour, courage, and sincerity with which your members presented your concerns, as well as by the spirit of optimism you displayed despite the overwhelming challenges and burdens which prompted your request for a meeting with us."

Their response, the May 19 letter, while applicable in principle to Bahá'ís everywhere, speaks specifically to the challenges facing the National Assembly and the American Bahá'í community. **Moreover, the entire structure of the National Assembly's Annual Report, and of the National Convention itself, was conspicuously altered in response to issues raised in the [May 19 letter](#), as is stated in the opening paragraph of the Annual Report.**

The statements made at the Convention about the difficulties of administering the affairs of the Bahá'í community and that no university for Bahá'í administration exists, cannot be understood out of the context in which they were presented. Likewise, the statements about the intended recipients of the May 19 letter, which you heard "second-hand without attribution," cannot be accepted as a sound indicative of the position of the National Spiritual Assembly.

Since the National Assembly itself posed the questions and issues to the Universal House of Justice addressed in the letter, it would be unreasonable to conclude that the National Assembly would not ponder deeply and take action on the answers that it received. Indeed, [the May 19 letter](#)'s specific relevance to the circumstances and conditions of the

American Bahá'í community is precisely what prompted the National Assembly to share it immediately with the friends.

You complain that, "for the most part, open and frank consultation did not obtain during the Convention, because the Convention seemed structured to avoid it." You cite as an example that the consultation on [the May 19 letter](#) was "restricted" to the "closed Saturday morning post-balloting session only." The Convention agenda was presented to the delegates and ratified at the first session. Moreover, before the opening of the National Convention, the delegates attended a day-long deepening on consultation, conducted by the Counselors. The goal was the refinement of the delegates' consultative skills, and the fostering of an environment at the National Convention in which delegates would feel completely free to express their hopes, concerns and grievances. The results of this kind of training, conducted for the last several years, were noticeable in the frank inquiries from the delegates and the recommendations and suggestions they offered. That this Convention was no different can be observed on the highlights tape sent to every delegate for his/her post-Convention report. **Moreover, this year, in the light of [the May 19 letter](#), the National Assembly went to great lengths to survey the issues of concern to the delegates before the Convention, to provide question and answer sheets on troubling questions that circulate in the community but might not be raised on the Convention floor, and to open a room in which delegates could review the financial records of the National Assembly with the help of its Controller.**

No restrictions were placed on the discussion of the [May 19 letter](#). The [May 19 letter](#) was the sole focus of consultation in the session after the delegates voted for the National Spiritual Assembly. However, frequent reference to its contents was made throughout the Convention. National Assembly members who spoke during the discussion of [the May 19 letter](#), did so in response to questions posed by delegates. Toward the end of that session, the Convention Chairman asked the delegates whether they wished to extend the discussion into the afternoon session. The delegates voted not to do so.

Both the Counselors and the National Spiritual Assembly were deeply moved by the candor of the delegates. Perhaps the restraint that you stated you sensed in some of the delegates can be attributed, as one of the delegates said, to their consciousness of the need to present their views in a manner that reflects the spirit of [the House of Justice's December 29, 1988 letter](#) concerning individual rights and freedoms in the [World Order of Bahá'u'lláh](#). The Supreme Body instructs us that, "content, volume, style, tact, wisdom, timeliness are among the critical factors in determining the effects of speech for good or

evil. Consequently, the friends need ever to be conscious of the significance of this activity which so distinguishes human beings from other forms of life, and they must exercise it judiciously."

In the same letter, the Universal House of Justice further comments that the principle of judicious use of language also applies to the written word. In this context, we address your suggestion that *The American Bahá'í* become an "objective newspaper" conducting "real journalism," with its own independent board of Bahá'í professional journalists responsible for editorial decision-making. It was never the intention of the National Assembly for the *American Bahá'í* to serve as a "regular" newspaper. **Though it is produced on newsprint as a cost-saving measure, *The American Bahá'í* is a periodical for publishing information on the policies and priorities of the Universal House of Justice, the Counselors and the National Spiritual Assembly and its agencies. In addition, it publishes news of the activities and opinions of the believers in response to the goals of the community. All articles are edited and reviewed following the publications review policies of the Universal House of Justice.**

The National Spiritual Assembly will always require an organ for the dissemination of institutional and community news.

To change *The American Bahá'í* into an "objective newspaper," not "simply a house organ of the NSA" would not only deprive the National Assembly of a necessary institutional publication, but would also ignore certain cautions of the Supreme Body. You will recall that in its [December 29, 1988 letter](#), after stating that the Bahá'í community's emergence from obscurity does not mark its attainment of maturity, the House of Justice asked:

Has he [Shoghi Effendi] not advised us all that the subsequent stage of oppression must precede the stages of its emancipation and its recognition as a world religion? ... Those who are anxious to relax all restraint, who invoke freedom of speech as the rationale for publishing every and any thing concerning the Bahá'í community, who call for the immediate termination of the practice of review now that the Faith has emerged from obscurity -- are they not aware of these sobering prospects?

You asked that the National Spiritual Assembly decentralize and restructure "with an increased emphasis on teaching and refocusing finances. Decentralization is a major goal of the National Assembly. You may recall that the plan for reorganization of the national administration and the decentralization of several functions was first published in *The*

American Bahá'í in September 1992. Most aspects of that plan have been implemented. However, financial restraints prevented the establishment of the Regional Teaching and Administrative Committees which the National Assembly had envisioned. In its letter of June 21, 1995, the National Spiritual Assembly announced its intention to proceed with the decentralization plans. Assemblies were invited to submit, by August 1, 1995, their suggestions, proposals and comments about how regional committees might best serve the Bahá'í communities, groups and isolated believers in their areas. Feedback from the Assemblies will be analyzed by the National Spiritual Assembly's Decentralization Task Force, discussed with the Continental Counselors and reported to District Conventions for further comments from the friends.

Decentralization, however, will not reduce the National Budget. It will expand the Bahá'í community's capacity better to manage the growth and development of the community as a whole. Throughout its discussions of this subject, the National Assembly has been mindful of Shoghi Effendi's admonition to strive for balance in order to avoid the "evils of overcentralization" and the "perils of utter decentralization with the consequent lapse of governing authority from the hands of the National Representatives of the believers..."

It may interest you that virtually all of the national agencies directly serve key aspects of the teaching and community development functions; this is not solely the work of the National Teaching Committee's Office. Decentralization of some teaching and administrative functions will reduce the heavy burden on the Bahá'í National Center and strengthen greatly the administrative foundation of the national community.

Currently, the agencies of the national administration are understaffed and underfunded. Years of Fund deficits and repeated staff reductions have resulted in extreme austerity, with most of the friends at the National Center performing several functions at significant sacrifices to themselves and their families.

You state the "many NSA members serve as full-time paid employees, and some receive substantial perquisites." The reality is that three members of the National Assembly are compensated for their services -- the Secretary-General, the Assistant Secretary and the Secretary for External Affairs. The National Assembly annually reviews their status and establishes their compensation based on need, just as it does with other employees. There are no perquisites included.

The average level of compensation for staff of the National Assembly is \$23,400, quite low considering the cost of living in Greater Chicagoland.

Moreover, despite an annual inflation rate in the Chicago area of 4%, the National Center personnel have only received increases totaling 3% over the last 14 years. A more detailed discussion of these and other questions can be found in the materials distributed at the National Convention.

We are saddened that the subject of compensation of the friends who serve the National Spiritual Assembly, at significant financial and professional sacrifice, has become a point of conjecture and contention among some of the believers.

The primary burden of the National Fund is properties, not staff, or the 3% spent on travel and other expenses. Maintenance and repair of the Mashriqu'l-Adhkar, the permanent schools and institutes, and the Bahá'í National Center costs millions of dollars each year. These funds are almost never available when needed and, therefore, must be borrowed. The accumulation of funds borrowed over time for building repairs accounts for the deficit in the National Fund. What you describe as "extraneous properties" are routinely sold, with the exception of those of negligible value for which buyers are difficult to find.

We hope that this information, and the detailed reports distributed at the National Convention will dispel the concerns held by a few members of the community.

The National Assembly agrees with your suggestion to create an "idea forum" to tap the creative talent of the community. As we stated in the Annual Report, the community regularly contributes volunteer services valued at over \$4 million dollars per year. Among those volunteers are Bahá'ís with expert knowledge and experience in a wide range of fields, who are regularly called upon to help evaluate and refine the function of the National Center offices, the Teaching Committee, the Treasury, Fund Development, the schools, the Bahá'í Publishing Trust, the Bahá'í Home, the Mashriqu'l-Adhkar, property repairs and virtually all other functions.

In addition, social development efforts such as race unity, gender equality, and community development depend on the enthusiastic participation of a large number of believers. To help identify such human resources across the community, the National Assembly is establishing an electronic talent network.

Our Fund Development plans are described in detail in the National Convention materials.

Citing the assessment of the National Spiritual Assembly that too few of the friends are infected with a passion for teaching and, therefore, our progress is slow, you recommend

that the National Assembly "stop blaming the Bahá'ís" and "take responsibility." The National Assembly's cares about the progress of the teaching work arise from an analysis of the patterns of teaching and proclamation in the community developed from the reports of the visits around the community by members of the National Spiritual Assembly and the National Teaching Committee, repeated surveys, and regular discussions with the Counselors and the National Teaching Committee.

The purpose of that segment of the Annual Report was to remind the friends that only the followers of Bahá'u'lláh have been given the "duty and privilege" of teaching His Cause and to call their attention to the need to intensify their teaching efforts and increasingly organize their activities around this important work. As for the activities you suggest, these are within the competence of Local Spiritual Assemblies to undertake.

We are in complete agreement with your suggestion to "take the Bahá'í teachings outside." Greater involvement in the life of society is one of the major goals of the [Three Year Plan](#). As stated in the Annual Reports, the National Assembly is pleased with the community's progress on two fronts in this regard. The first is the Faith's leadership role in helping to shape national policy such as the U.N. Convention on the Elimination of All Forms of Racial Discrimination and the Convention on the Elimination of All Forms of Discrimination against Women. The second is the national prominence the American Bahá'í community has gained through its leadership in race unity. Bahá'í communities sponsored over 1200 race unity events last year, in conjunction with other organizations, institutions and municipalities.

The pattern of practical application of Bahá'í principles has become one of the brightest aspects of Bahá'í life in the United States. As the pattern continues to grow, the teaching work will accelerate and the influence of Bahá'í thought will become evident.

Likewise, the National Spiritual Assembly agrees that there is the need for activities that would enrich the spiritual life of the believers. The Bahá'í Writings repeatedly stress the importance of the friends' obedience to the laws of God and application of the teachings and principles to their daily lives as the true means to becoming more spiritual. When the friends study deeply and put into practice the Sacred Scriptures their spiritual lives cannot help but be enriched. Also recommended for such study are the compilations entitled, Trustworthiness, Spiritual Foundations: Prayer, Meditation, and the Devotional Attitude, the Bahá'í Life and The Importance of Deepening our Knowledge and Understanding of the Faith.

'Abdu'l-Bahá reminds us that [the Nineteen Day Feast](#) provides the means for helping the individual believer and the community attain a more spiritual life. In time, the friends will come to appreciate the significance of the Feast more fully.

As to [the Nineteen Day Feast](#), it rejoiceth mind and heart. If this Feast be held in the proper fashion, the friends will, once in nineteen days, find themselves spiritually restored, and endued with a power that is not of this world.

The Master also encouraged the friends to conduct "spiritual meetings" of prayer and music.

As you noted, the study of mysticism represents a fertile field for spiritual growth. In a letter written on behalf of Shoghi Effendi to a Local Spiritual Assembly, the following statement is made about mysticism:

...The Guardian feels ... should study more deeply the teachings, and meditate on what he studies. We liken God to the Sun, which gives us all our life. So the Spirit of God reaches us through the Souls of the manifestations. We must learn to commune with Their Souls, and this is what the Martyrs seemed to have done, and what brought them to such ecstasy of joy that life became nothing. This is the true mysticism, and the secret, inner meaning of life which humanity has at present, drifted so far from.

At the end of your letter you indicate that you are offering your comments with "love, obedience and respect." The National Spiritual Assembly finds it difficult, however, to reconcile this with the words you have chosen to use in your letter and with its overall tone. You have implied that the National Spiritual Assembly has deliberately misled the friends to serve its own purpose, has acted improperly and has lost the trust of the American Bahá'í community. To allege that the National Assembly would employ the political device of "spin doctoring" information that it presents to the believers is unconscionable and contrary to the spirit and form of Bahá'í Administration. Turning again to the National Assembly's Annual Report, you will note that it follows [the guidance of the Universal House of Justice in the May 19 letter](#):

Do as Shoghi Effendi advised you: 'Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they [the National Spiritual Assembly] should radiantly and abundantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgement of the delegates.'

The aspersions that were cast on the integrity of the National Spiritual Assembly and its members by a slanderous mailing that had been distributed throughout the community, created an atmosphere of distrust that even made a few believers withhold contributions from the National Fund. To dispel their doubts, the National assembly made available to the delegates its financial records and made an effort to answer any questions that the delegates may have had while setting before them the "plans, hopes and cares" of the National Assembly for the final year of the Three Year Plan.

In the conclusion of [the May 19 letter](#), the Universal House of Justice offers the National Spiritual Assembly and the American Bahá'í community assurance and encouragement that we can meet the increasingly difficult challenges we face with "undiminished hope and confidence."

The divine promises to your community are certain; the blessings of Bahá'u'lláh are assured as you strive to fulfill His purpose. The wings of the beloved Master remain spread over you that you may succeed in discharging the tasks He has especially entrusted to your care. And our love ever surrounds you and your cherished community, growing stronger at every moment. Step forward then to meet the requirements of the hour with undiminished hope and confidence.

The National Spiritual Assembly appreciates the seriousness of your issues and hopes that its remarks will allay your concerns.

You are in our prayers and in our hearts.

National Spiritual Assembly of the Bahá'ís of the United States

(signed) [Robert C. Henderson](#)



Comments

July 23. On this date in 2006, the NSA of the UK wrote "that Bahá'í Books UK and its agents will cease to distribute books and other items marketed by Kalimat Press with immediate effect...a number of titles published by Kalimat Press....contain matter inimical to the best interests of the Faith."

submitted 2 months ago by A35821363

July 23. On this date in 2006, the NSA of the UK [wrote](#) "that Bahá'í Books UK and its agents will cease to distribute books and other items marketed by Kalimat Press with immediate effect" because "a number of titles published by Kalimat Press, aside from those which have enriched Bahá'í literature over the years, contain matter inimical to the best interests of the Faith. The National Assembly believes that it would therefore be inappropriate for it, as the institution obligated to safeguard such interests in the United Kingdom, to provide channels of distribution for such material."

23 July 2006

Dearly loved Friends

The National Spiritual Assembly has taken the decision that Bahá'í Books UK and its agents will cease to distribute books and other items marketed by Kalimat Press with immediate effect.

The National Assembly's decision was reached as a result of increasing concern in recent years that a number of titles published by Kalimat Press, aside from those which have enriched Bahá'í literature over the years, contain matter inimical to the best interests of the Faith. The National Assembly believes that it would therefore be inappropriate for it, as the

institution obligated to safeguard such interests in the United Kingdom, to provide channels of distribution for such material.

Bahá'í Books UK and its agents may continue, however, to sell whatever Kalimat titles remain in stock until their inventories are depleted. Further, individuals are free to decide to purchase books from other suppliers.

With loving Bahá'í greetings

National Spiritual Assembly



Comments

July 24. On this date in 1940, James Francis Brittingham died in New York City. An early American Bahá'í and husband of Disciple of 'Abdu'l-Bahá Isabella D. Brittingham, he converted after attending a course of "Truth Seeker" classes taught by Ibrahim George Kheiralla in New York City in 1898.

submitted 2 months ago by A35821363

July 24. On this date in 1940, James Francis Brittingham died in New York City. An early American Bahá'í and husband of [Disciple of 'Abdu'l-Bahá Isabella D. Brittingham](#), he converted after attending a course of "Truth Seeker" classes taught by [Ibrahim George Kheiralla](#) in New York City in 1898.

[Isabella Matilda Davis Brittingham](#) was born on February 21, 1852 in Pennsylvania. She was the daughter of Benjamin Davis, a farmer, lumberman, and teacher. He was in turn a grandson of a signer of the Declaration of Independence—John Morton—and was a staunch Presbyterian, serving as an elder of local Presbyterian churches for sixty years wherever he lived. Her mother was Elizabeth Nicholson Hamill, also of Pennsylvania Presbyterian descent. Brittingham was the youngest of seven children. On 10 November 1886 she married James Francis Brittingham (1855-1940), a devoted Episcopalian from Princess Anne, Maryland. He was a railroad employee, which resulted in frequent moves for the couple. They resided in Pocomoke, MD, until 1895; greater New York City until 1901; Johnstown, N.Y., until 1904; Seabright and Orange, N. J. until 1909. They never had children.

In the summer of 1897 James's sister, Charlotte E. Dixon, heard of the Bahá'í Faith in Chicago and accepted it. She immediately wrote James about it, but in an indirect fashion, because she did not want his strong Episcopal beliefs to prejudice him against the new

Faith. Isabella was much more receptive and when [Ibrahim Kheiralla](#), who first brought the Bahá'í Faith to the United States, went to New York to teach his Bahá'í lessons there, starting in February 1898, both Brittinghams were members of his first class. They soon became active Bahá'ís and began to teach the Faith to the other members of Grace Episcopal Church in Union, New Jersey. The result was the conversion of several families and the establishment of the Bahá'í community of northern Hudson County, New Jersey. In late 1899 the "North Hudson" Bahá'ís, as they called themselves, organized themselves into a community; [Edward Getsinger](#), who visited the community after his pilgrimage to Akka, appointed a Board of Counsel of five men, including James Brittingham. Even though Isabella was not a member of the Board, she was made its corresponding secretary. When the Brittinghams moved to Johnstown, New York, west of Albany, in late 1900 they started building a Bahá'í community there as well. In November 1900 [Mírzá Asadu'lláh](#) and Haji Hassan-i-Khurásání visited the Brittinghams there and deepened their knowledge of the Bahá'í Faith.

In September 1901 [Isabella Brittingham](#) went on pilgrimage, visiting 'Abdu'l-Bahá for several days. The knowledge of the Faith she gained helped her complete a book, *[The Revelation of Bahá'u'lláh in a Sequence of Four Lessons](#)*, published by the Bahá'í Publishing Society of Chicago in 1902 and subsequently issued in at least nine editions through 1920. The lessons were Brittingham's own expansion of the last four lessons [Kheiralla](#) taught, but with some important additions. Brittingham was a theological liberal; she praised new religious movements that [Kheiralla](#) condemned, indicated belief in the theory of evolution (which [Kheiralla](#) rejected), and accepted higher biblical criticism (which [Kheiralla](#) never understood). Much of the book is a compilation of biblical prophecies that Bahá'u'lláh and 'Abdu'l-Bahá claimed to fill; it also offered the American Bahá'ís one of the first accurate summaries of the life of Bahá'u'lláh available in English.

In addition to her book, [Brittingham](#) became an early traveling teacher for the Bahá'í Faith, making her perhaps the most prominent American Bahá'í woman in the 1900-12 period, and a prominent and highly respected American Bahá'í teacher right up to her death in 1924. Many of her talks were preserved in typed form; they reveal a consistent focus on the spiritual growth of the individual, and a desire to combat misunderstanding of the Bahá'í teachings, such as psychic interpretations of spirituality. She was also in frequent communication with 'Abdu'l-Bahá; the Bahá'í National Archives in Wilmette, Ill., contains about fifty-five tablets addressed to her.

In 1905 Brittingham attended the first [Nineteen-day Feast](#) held in North America, sponsored by the New York City Bahá'í Board of Counsel. In early 1906 she traveled to

every major Bahá'í community in the Midwest to promote the new institution of the [Nine-teen-day Feast](#); in early 1907 she traveled over eight thousand miles in four and a half months, visited twenty Bahá'í communities, and as she herself noted, "slept in over forty beds" in order to establish [Feast](#) on the Pacific coast and in the Mountain states.

In 1910 Brittingham began to correspond regularly with Bahá'í women in Iran, encouraging them to strive to become equal to Iranian men. Her indirect role in the development of the Iranian Bahá'í community has not previously been recognized. She played a major part in bringing into the Faith three of the four American Bahá'í women who settled in Tehran between 1909 and 1911: [Dr. Susan Moody](#), who became a Bahá'í during Brittingham's 1903 visit to Chicago; Brittingham's sister's daughter, [Elizabeth Stewart](#); and [Lillian Kappes](#), one of the former members of Grace Episcopal Church.

Throughout the 'teens Brittingham traveled to teach the Faith, especially in the Pacific states and the Southwest. In Douglas, Arizona, she established an active Bahá'í community; there she brought back into the Bahá'í Faith [Mrs. Nellie Stevison French](#), who had become disillusioned with it as a result of the moral conduct of Ibrahim Kheiralla. Mrs. French later became an important writer, editor, administrator, and teacher of the Faith. When Brittingham's health began to decline she settled in Philadelphia, where the Revell family cared for her; in their home she died of a heart attack on January 28, 1924. Her husband remained an active Bahá'í in the New York City area until his death on July 24, 1940.



DISCIPLES OF 'ABDU'L-BAHÁ
"Heralds of the Covenant."

Comments

July 24. On this date in 1943, Shoghi Effendi wrote Melba King, the first Eskimo to become a Bahá'í, "Abdul-Baha was most anxious that the Eskimo people should be taught the Message of this New Day ... you, a member of that race, have arisen to spread these teachings."

submitted 2 months ago by A35821363

July 24. On this date in 1943, Shoghi Effendi [wrote Melba King](#), the first Eskimo to become a Bahá'í, "Abdul-Baha was most anxious that the Eskimo people should be taught the Message of this New Day, and it is a source of happiness to all Bahá'ís that you, a member of that race, have arisen to spread these teachings."

(5) July 24th, 1943

Dear Bahá'í Sister:

The Guardian was very happy to receive your letter of May 29th; and he has instructed me to answer you on his behalf.

It is with great joy that he welcomes you into the Faith of Bahá'u'lláh, and he hopes that you will be the means of attracting many other souls to this glorious life-giving Message.

Abdul-Baha was most anxious that the Eskimo people should be taught the Message of this New Day, and it is a source of happiness to all Bahá'ís that you, a member of that race, have arisen to spread these teachings. **+E4** God has surely guided your steps and blessed your search for divine Truth.

If people only realized it, the inner life of the spirit is that which counts, but they are so blinded by desires and so misled that they have brought upon themselves all the suffering

we see at present in the world. The Bahá'ís seek to lead people back to a knowledge of their true selves and the purpose for which they were created, and thus to their greatest happiness and highest good.

You may be sure the Guardian will pray that you may render the Cause many valuable services and become a gifted and confirmed Bahá'í teacher.

With warm Bahá'í love,

R. Rabbani

P.S. It will interest you to know that there are now Bahá'ís active in Anchorage, Fairbanks, and the Eskimo village of Tuluksak, Alaska.

[From the Guardian:]

Dear Bahá'í Sister:

Your most welcome letter has rejoiced my heart. I extend to you a most hearty welcome into the ranks of the followers of Bahá'u'lláh, and will greatly value your support and cooperation. Your conversion to His Cause is indeed a historic event, and will greatly rejoice the hearts of the believers. I will pray for your success and spiritual advancement from the depths of my heart. Rest assured and be confident.

Your true brother,

Shoghi

(5) 5. Melba M. Call (King)

+E4 4. (Letter No. 5) Melba Call (King) was the first Eskimo to become a Bahá'í. While she was born and raised in Alaska, she was residing in New Mexico when she heard of the Faith and became a Bahá'í.

On October 11, 1910, [Melba King](#) was born in the village of Savanaska in the Bristol Bay region of Alaska. She converted to the Bahá'í Faith on May 23, 1943 in Albuquerque, New Mexico, becoming the first full-blooded Eskimo to do so.



Comments

July 24. On this date in 1953, Shoghi Effendi wrote "So far as non-Bahá'ís affiliating with the Bahá'í Faith is concerned, either a person becomes a Bahá'í and accepts Bahá'u'lláh as the divine Manifestation for this day, or he does not...and the present Administrative Order..."

submitted 2 months ago by A35821363

July 24. On this date in 1953, [a letter](#) written on behalf of Shoghi Effendi to the Spiritual Assembly of Japan stated that "So far as non-Bahá'ís affiliating with the Bahá'í Faith is concerned, either a person becomes a Bahá'í and accepts Bahá'u'lláh as the divine Manifestation for this day, or he does not...they can only become Bahá'ís on the basis of accepting Bahá'u'lláh as a divine Manifestation, and of course, with this goes the acceptance of the Bab as the Forerunner, and Abdu'l-Bahá as the Center of the Covenant, and the present [Administrative Order](#). When a person has reached the sea of immortality, it is idle to keep seeking elsewhere."

[1384. Affiliation with Faith Alone is Insufficient](#)

"So far as non-Bahá'ís affiliating with the Bahá'í Faith is concerned, either a person becomes a Bahá'í and accepts Bahá'u'lláh as the divine Manifestation for this day, or he does not. The tenets of the Bahá'í Faith are simple as outlined by the Guardian, but they do not permit of any variations. In other words, if any members of the ... Movement wish to become Bahá'ís, they will be most welcome; but they can only become Bahá'ís on the basis of accepting Bahá'u'lláh as a divine Manifestation, and of course, with this goes the acceptance of the Bab as the Forerunner, and Abdu'l-Bahá as the Center of the Covenant, and the present Administrative Order.

"When a person has reached the sea of immortality, it is idle to keep seeking elsewhere...."

(From a letter written on behalf of Shoghi Effendi to the Spiritual Assembly of Japan, July 24, 1953: Japan Will Turn Ablaze, pp. 76-77)

On March 26, 1956, [a letter written](#) on behalf of Shoghi Effendi to an individual believer told him how to go about resigning from his Masonic Order with an explanation not to "prejudice the Masons or their friends, or arouse in them a feeling of anger against the Faith, or indeed need involve the Faith at all."

[1390. Resignation from the Masonic Order](#)

"As regards your question about the Masonic Order, he considers that the honest and courageous thing for you to do is to inform your Lodge that you no longer consider yourself, for purely personal reasons, a Mason; and would like to have your name taken off their list. If they should press you for an explanation, which he imagines is unlikely, everybody being free to do as they please in this world, you can explain to them that in the present chaotic period the world is passing through, with so many streams and counterstreams of political thoughts and prejudices of all kinds, racial, religious, etc., storming the minds of men, that you wish to disentangle yourself from all association with the past and to stand alone, free in your own ideas.

"He does not think that such an explanation will prejudice the Masons or their friends, or arouse in them a feeling of anger against the Faith, or indeed need involve the Faith at all."

(From a letter written on behalf of Shoghi Effendi to an individual believer, March 26, 1956)

'Abdu'l-Bahá had previously [permitted membership](#) in freemason lodges and non-Bahá'í religious organizations.

During his visit to London in 1911, 'Abdu'l-Bahá had the following [interaction with a Christian...](#)

A student of the modern methods of the higher criticism asked 'Abdu'l-Bahá if he would do well to continue in the church with which he had been associated all his life, and whose language was full of meaning to him. 'Abdu'l-Bahá answered: **"You must not dissociate yourself from it.** Know this; the Kingdom of God is not in any Society; some seekers go through many Societies as a traveller goes through many cities till he reach his destination. If you belong to a Society already do not forsake your brothers. **You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, a Bahá'í-Muhammadán.** The number nine

contains eight, and seven, and all the other numbers, and does not deny any of them. Do not distress or deny anyone by saying 'He is not a Bahá'í!'

During his tour of North America in 1912, coverage in news stories would report this comment.

For example, on February 18, 1912, an [article in "The Pittsburgh Pennsylvania Press"](#) featured an article stating "In some respects the Bahá'í movement is the most remarkable of modern times. It isn't a religion, in the sense that Christianity and Mohammedism and other faiths are religions. Its followers belong to many diverse sects, remaining Christian or Mohammedan or Brahmin as the case may be, and still being thorough going Bahis." During his visit to London in 1911, 'Abdu'l-Bahá had [stated](#) that "You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, a Bahá'í-Muḥammadán."

And on February 28, 1912, the ["SFO Daily News" of San Francisco featured an article](#) stating "In some respects the Bahá'í movement is the most remarkable of modern times. It isn't a religion in the sense that Christianity and Mohammedism and other faiths are religious. Its followers belong to many diverse sects, remaining Christian or Mohammedan or Brahmin as the case may be, and still being thorough going Bahá'ís" During his visit to London in 1911, 'Abdu'l-Bahá had [stated](#) that "You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, a Bahá'í-Muḥammadán."

Similarly, on September 1, 1912, "The Oregonian" of Portland, Oregon carried [an article](#) about 'Abdu'l-Bahá, introducing him as the "Leader of Religions Movement Which Claims Three Million Followers" and quoting his statement "When in London he was approached by a student of higher criticism who asked 'Abdu'l-Bahá if he should continue in the church. 'Abdu'l-Bahá replied: "Yes, you must not dissociate yourself from it. Know this: the Kingdom of God is not in any society. If you belong to a society already do not forsake your brothers. You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, Bahá'í-Mohammedan."

In fact, 'Abdu'l-Bahá had encouraged the Bahá'ís of Manchester to emulate the freemasons...

October 1921

In the Name of God! O Sincere Servant of the Blessed Beauty!

Your detailed letter has been received, and has been the cause of the utmost joy and gladness. Praise be to God! The loved ones are all astir and active, but prudence is

necessary. You have rent the veil too widely asunder. Explain to the loved ones that the rending of the veil to such an extent will be the cause of great agitation, and the harm thereof will reach to the Holy Land. Great caution is necessary. Discourses in churches and great public gatherings are in no wise permitted as in this place enemies, within and without, are lying in wait and are bent on aggression. Prudence requires that activity should, for the present, be concealed and carried on with the utmost moderation. Convey to the loved ones, one and all, on my behalf, the greatest longing, love and kindness. Give a spiritual message from me to Mr. Healds and say unto him: "Peruse the Gospel, how His Holiness Christ – may my life be a sacrifice to Him – says, 'Conceal it, that the Pharisees may not be informed thereof.' Now the same condition prevails."

This matter is of the greatest importance. On no account let them contribute articles to the newspapers, and so long as they are not sure of any soul, let them breath no word to him. Consider how the Freemasons have for two hundred years carried on their work, and unto this day they have not openly declared it to any soul. Not until they find a hearing ear will they speak. The loved ones too must proceed with the greatest prudence, lest serious difficulties be created. If any one should travel to the Holy Land, he must on no account declare to anyone by the way that his purpose is to visit us. The loved ones must, in the presence of strangers, speak forth simply the teachings of the Blessed Beauty and mention no word of the belief concerning Him. Should anyone inquire, "What is your belief regarding the Blessed Beauty?" let them answer: "We regard Him as the foremost teacher and educator of these later ages and Abdu'l-Baha as the Centre of His Covenant."

The original scanned document can be found at http://www.h-net.org/~bahai/docs/vol13/Barstow_600-623.pdf , where it is labeled BC#608. It was published through H-Net's [Documents on the Shaykhi, Babi and Baha'i Movements](#).

Numerous statements by Shoghi Effendi and the Universal House of Justice would later contradict these statements, with Bahá'ís being explicitly prohibited from associating with any other faiths.

On July 24, 1953, [a letter](#) written on behalf of Shoghi Effendi to the Spiritual Assembly of Japan stated that "So far as non-Bahá'ís affiliating with the Bahá'í Faith is concerned, either a person becomes a Bahá'í and accepts Bahá'u'lláh as the divine Manifestation for this day, or he does not...they can only become Bahá'ís on the basis of accepting Bahá'u'lláh as a divine Manifestation, and of course, with this goes the acceptance of the Bab as the Forerunner, and Abdu'l-Bahá as the Center of the Covenant, and the present [Administrat-](#)

ive Order. When a person has reached the sea of immortality, it is idle to keep seeking elsewhere."

1384. Affiliation with Faith Alone is Insufficient

"So far as non-Bahá'ís affiliating with the Bahá'í Faith is concerned, either a person becomes a Bahá'í and accepts Bahá'u'lláh as the divine Manifestation for this day, or he does not. The tenets of the Bahá'í Faith are simple as outlined by the Guardian, but they do not permit of any variations. In other words, if any members of the ... Movement wish to become Bahá'ís, they will be most welcome; but they can only become Bahá'ís on the basis of accepting Bahá'u'lláh as a divine Manifestation, and of course, with this goes the acceptance of the Bab as the Forerunner, and Abdu'l-Bahá as the Center of the Covenant, and the present Administrative Order.

"When a person has reached the sea of immortality, it is idle to keep seeking elsewhere...."

(From a letter written on behalf of Shoghi Effendi to the Spiritual Assembly of Japan, July 24, 1953: Japan Will Turn Ablaze, pp. 76-77)

For example, on August 5, 1955, Shoghi Effendi [addressed a letter](#) to an individual believer...

1387. Bahá'ís Belonging to Churches, Synagogues, Freemasonry and the Like

"As regards the question of Bahá'ís belonging to churches, synagogues, Freemasonry, etc., the friends must realize that now that the Faith is over 100 years old, and its own institutions arising, so to speak, rapidly above-ground, the distinctions are becoming ever sharper, and **the necessity for them to support whole-heartedly their own institutions and cut themselves off entirely from those of the past, is now clearer than ever before.** The eyes of the people of the world are beginning to be focused on us; and, as humanity's plight goes from bad to worse, we will be watched ever more intently by non-Bahá'ís, to see whether we do uphold our own institutions whole-heartedly; whether we are the people of the new creation or not; whether we live up to our beliefs, principles and laws in deed as well as word. We cannot be too careful. We cannot be too exemplary.

"There is another aspect to this question which the friends should seriously ponder, and that is that, whereas organizations such as Freemasonry may have been in the past entirely free from any political taint, in the state of flux the world is in at present, and the extraordinary way in which things become corrupted and tainted by political thought and

influences, there is no guarantee that such an association might not gradually or suddenly become a political instrument. The less Bahá'ís have to do, therefore, with such things, the better."

On November 21, 1968, [a letter](#) of the Universal House of Justice to the National Spiritual Assembly of Switzerland stated that "If a person is registered as a member of a church or similar religious organization he should withdraw from it on becoming a Bahá'í...one cannot be a Bahá'í and also a member of another religious organization...For a Bahá'í to be a member of a community which holds such beliefs is disloyalty to Christ and hypocrisy towards the Christians."

532. On Becoming a Bahá'í Should Withdraw from Church

"If a person is registered as a member of a church or similar religious organization he should withdraw from it on becoming a Bahá'í.

"In the case of new believers, it should be made clear to them in the course of teaching them the Faith that one cannot be a Bahá'í and also a member of another religious organization. This is simply a matter of straight-forwardness and honesty. A great part of the teaching of Jesus Christ concerned His Second Coming and the preparation of His followers to be ready for it. The Bahá'ís believe He has come. No Christian Church believes this; on the contrary, they either look for Him still, or have ceased to believe that He will come. For a Bahá'í to be a member of a community which holds such beliefs is disloyalty to Christ and hypocrisy towards the Christians.

"You should not formalize the method by which the withdrawal from the church is to be made, and certainly nothing should be added to a declaration form, if you use one. It should be left to the Local Spiritual Assembly which is accepting the declaration to satisfy itself, as it deems best in each case, that the new believer has already resigned from the church, or does so within a reasonable time of his declaration.

"In regard to the old believers, your Assembly should tactfully, and in a kindly way, make the Bahá'í position clear to them and gently persuade them to resign from their former churches. This is a matter for great tact and discretion. If such a believer remains adamant you will have to consider depriving him of his voting rights."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of Switzerland, November 21, 1968: Canadian Bahá'í News, Special Section, March 1973, p. 6)

On February 17, 1956, [a letter](#) written on behalf of Shoghi Effendi to an individual believer stated that "all the Bahá'ís everywhere have been urged to give up their old affiliations and withdraw from membership in the Masonic and other secret Societies."

[1388. Bahá'ís Requested to Withdraw from Masonic and Other Secret Societies](#)

"As regards your question about Masonry, the Bahá'ís, the Guardian feels very strongly, must learn at the present time to think internationally and not locally. Although each believer realizes that he is a member of one great spiritual family, a member of the [New World Order of Bahá'u'lláh](#), he does not often carry this thought through to its logical conclusion: which is that if the Bahá'ís all over the world each belong to some different kind of society or church or political party, the unity of the Faith will be destroyed, because inevitably they will become involved in doctrines and policies that are in some way against our Teachings, and often against another group of people in another part of the world, or another race, or another religious block.

"Therefore, all the Bahá'ís everywhere have been urged to give up their old affiliations and withdraw from membership in the Masonic and other secret Societies in order to be entirely free to serve the Faith of Bahá'u'lláh as a united body. Such groups as Masonry, however high the local standard may be, are in other countries gradually being influenced by the issues sundering the nations at present.

"The Guardian wants the Bahá'ís to disentangle themselves from anything that may in any way, now or in the future, compromise their independent status as Bahá'ís and the supra-national nature of their Faith."

(From a letter written on behalf of Shoghi Effendi to an individual believer, February 17, 1956)

Almost exactly a year earlier, on February 12, 1956, Shoghi Effendi [addressed a letter](#) to an individual believer addressing "Why Bahá'ís Are Requested to Withdraw from Membership in the Church, Synagogue, etc." explaining "that we are the building blocks of Bahá'u'lláh's [New World Order](#) ... the Bahá'ís should be absolutely independent, and stand identified only with their own teachings. That is why they are requested to withdraw from membership in the church, the synagogue, or whatever other previous religious organization they may have been affiliated with, to have nothing whatsoever to do with secret societies, or with political movements, etc. It protects the Cause, it reinforces the Cause, and it asserts before all the world its independent character."

1389. Why Bahá'ís Are Requested to Withdraw from Membership in the Church, Synagogue, etc.

"The point is not that there is something intrinsically wrong with Masonry, which no doubt has many very high ideals and principles, and has had a very good influence in the past.

"The reasons why the Guardian feels that it is imperative for the Bahá'ís to be dissociated from masonry at this time, and I might add, other secret associations, is that we are the building blocks of Bahá'u'lláh's [New World Order](#) ... the Bahá'ís should be absolutely independent, and stand identified only with their own teachings. That is why they are requested to withdraw from membership in the church, the synagogue, or whatever other previous religious organization they may have been affiliated with, to have nothing whatsoever to do with secret societies, or with political movements, etc. It protects the Cause, it reinforces the Cause, and it asserts before all the world its independent character.

"Another reason is that unfortunately the tremendous political influences in the world today are seeping deeper and deeper into men's minds; and movements which in the past were absolutely uninfluenced by any political tinge of thought now in many places are becoming infiltrated with political side-taking and political issues; and it becomes all the more important for the Bahá'ís to withdraw from them in order to protect the Faith.

"The Guardian believes that you, as an intelligent man, a Bahá'í, will see the need for this. It is only by all living according to general principles that we can knit the fabric of the Faith all over the world into a closer unity.

"He is fully aware that certain individuals are struck much more forcibly by such requests than others. This has been the case with some of the old Bahá'ís in England, who have been Masons from their boyhood on; but, as it is his duty to protect the Faith, he can only appeal to the Bahá'ís to assist him in doing so; and to consider the general good, rather than their personal feelings, however deep they may be, in such matters."

(From a letter written on behalf of Shoghi Effendi to an individual believer, February 12, 1956)



Comments

July 25. On this date in 1946, Shoghi Effendi wrote German Bahá'ís "that it is all right during this year to permit the formation of local assemblies." On February 11, 1934, Shoghi Effendi had written a German Bahá'í concerned about the Nazi regime, "And there is every reason to believe"

submitted 2 months ago by A35821363

July 25. On this date in 1946, [a letter written](#) on behalf of Shoghi Effendi to German Bahá'ís "that it is all right during this year to permit the formation of local assemblies." On February 11, 1934, Shoghi Effendi had written a German Bahá'í concerned about the Nazi regime, "And there is every reason to believe that the [present regime in Germany](#), which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present."

25 July 1946[addressed to Miss Edith Horn, Dr. Hermann Grossmann, Mr. Bruce Davison]

He was delighted at the good news you conveyed to him; for some time now he has been anxiously awaiting news of the activities of the N.S.A.--if it is feasible, please send him reports of that body.

He feels that, in view of all the German believers have passed through, their long period of persecution and suppression, that it is all right during this year to permit the formation of local assemblies, as soon as 9 or more believers are available, in order to encourage the friends and stimulate their work in the teaching field.

On February 11, 1934, Shoghi Effendi [addressed a letter to a German Bahá'í](#) stating about the [Nazi government](#) that "obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í" and that "our German friends are under the sacred obligation to whole-heartedly obey the [existing political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the [present regime in Germany](#), which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present."

11 February 1934

Dear Bahá'í Brother,

I am charged by the Guardian to thank you for your letter of Jan. 30th as well as for the enclosed pamphlet containing the address delivered by [Herr Hitler](#) on [Oct. 14th, 1933](#), on the subject of Germany's attitude towards peace, all of which he read with deepest care and sustained interest. He wishes me to convey to you and to all the members of your German National Assembly and through them to all the followers of the [Faith in Germany](#) his views on the [present conditions in that land](#), and particularly in their relation to the nature and scope of the Bahá'í activities of our German believers.

At the outset it should be made indubitably clear that the Bahá'í Cause being essentially a religious movement of a spiritual character stands above every political party or group, and thus cannot and should not act in contravention to the principles, laws, and doctrines of any government. **Obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í.** Both Bahá'u'lláh and `Abdu'l-Bahá have urged us all to be submissive and loyal to the political authorities of our respective countries. It follows, therefore, that **our German friends are under the sacred obligation to whole-heartedly obey the existing [political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the present [regime in Germany](#) which has thus far refused to trample upon the**

domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present.

For whereas the friends should obey the government under which they live, even at the risk of sacrificing all their administrative affairs and interests, they should under no circumstances suffer their inner religious beliefs and convictions to be violated and transgressed by any authority whatever. **A distinction of a fundamental importance must, therefore, be made between spiritual and administrative matters. Whereas the former are sacred and inviolable, and hence cannot be subject to compromise, the latter are secondary and can consequently be given up and even sacrificed for the sake of obedience to the laws and regulations of the government. Obedience to the state is so vital a principle of the Cause that should the authorities in Germany decide to-day to prevent the Bahá'ís from holding any meeting or publishing any literature they should obey and be as submissive as our Russian believers have thus far been under the Soviet regime. But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion**

There is one more point to be emphasized in this connection. The principle of obedience to government does not place any Bahá'í under the obligation of identifying the teachings of his Faith with the political program enforced by the government. For such an identification, besides being erroneous and contrary to both the spirit as well as the form of the Bahá'í message, would necessarily create a conflict within the conscience of every loyal believer.

For reasons which are only too obvious the Bahá'í philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Bahá'u'lláh. The actual trend in the political world is, indeed, far from being in the direction of the Bahá'í teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.

From such considerations we can well conclude that we as Bahá'ís can in no wise identify the teachings of Bahá'u'lláh with man-made creeds and conceptions, which by their very

nature are impotent to save the world from the dangers with which it is being so fiercely and so increasingly assailed.

The Guardian hopes that these brief explanations will be sufficient to guide our German National Assembly in their efforts to safeguard and promote the interests of the Faith, and that through them they will be given a new vision of the Cause and a fresh determination to carry forward its message to the world at large.

With greetings and best wishes to you and to all the friends in Germany,...

In the Guardian's own handwriting:

Dear and valued co-worker:

I wish to add a few words in loving appreciation of your strenuous, your intelligent and devoted efforts for the spread and consolidation of our beloved Faith. May the Almighty bless your endeavours, deepen your understanding of the essentials and requirements of our beloved Cause, and enable you in these difficult and challenging days to promote its interests and consolidate its institutions,

Your true brother,

Shoghi



Comments

July 25. On this date in 1984, the UHJ wrote "The principle of the equality between women and men, like the other teachings of the Faith, can be effectively and universally established among the friends when it is pursued in conjunction with all the other aspects of Bahá'í life.

submitted 2 months ago by A35821363

July 25. On this date in 1984, the Universal House of Justice [wrote](#) "The principle of the equality between women and men, like the other teachings of the Faith, can be effectively and universally established among the friends when it is pursued in conjunction with all the other aspects of Bahá'í life.

The principle of the equality between women and men, like the other teachings of the Faith, can be effectively and universally established among the friends when it is pursued in conjunction with all the other aspects of Bahá'í life. Change is an evolutionary process requiring patience with one's self and others, loving education and the passage of time as the believers deepen their knowledge of the principles of the Faith, gradually discard long-held traditional attitudes and progressively conform their lives to the unifying teachings of the Cause.

25 July 1984 to an individual believer



Comments

July 25. On this date in 2006, the UHJ wrote "...Huqúqu'lláh is set out in the Kitáb-i-Aqdas, and it is offered to the Head of the Faith, now the House of Justice... At this time the House of Justice sees no need to present information on Huqúqu'lláh accounts to external audiences..."

submitted 2 months ago by A35821363

July 25. On this date in 2006, the Universal House of Justice [wrote](#) "As you are aware, the obligation of believers to pay Huqúqu'lláh is set out in the Kitáb-i-Aqdas, and it is offered to the Head of the Faith, now the House of Justice...Such an assurance from the House of Justice is, of course, sufficient for members of the Bahá'í community. At this time the House of Justice sees no need to present information on Huqúqu'lláh accounts to external audiences..."

As you are aware, the obligation of believers to pay Huqúqu'lláh is set out in the Kitáb-i-Aqdas, and it is offered to the Head of the Faith, now the House of Justice. Disbursement of these funds is decided by the House of Justice and is presently directed to the vital task of raising the World Order of Bahá'u'lláh, which is the essential prerequisite for the enduring resolution of the afflictions humanity is now experiencing.

The House of Justice ensures that detailed accounts of Huqúqu'lláh income and expenditures are maintained by the International Board of Trustees of Huqúqu'lláh and its Office of Huqúqu'lláh in the Holy Land. It monitors the functioning of the Institution of Huqúqu'lláh and is well satisfied that matters are being handled with the highest level of integrity.

Such an assurance from the House of Justice is, of course, sufficient for members of the Bahá'í community. At this time the House of Justice sees no need to present information

on Huqúqu'lláh accounts to external audiences; if a situation arises in the future where there is public controversy over this issue, it will take whatever action it deems appropriate at that time.

(25 July 2006, written on behalf of the Universal House of Justice to an individual believer)

The lack of transparency and accountability inevitably leads to financial scandal, as happened in the Bahá'í community in Italy in 2007, when Franco Ceccherini, the General Secretary of the NSA, was arrested for embezzlement after an investigation by Italian tax authorities.

On February 16, 1998, [a letter](#) written on behalf of the Universal House of Justice to an individual Bahá'í about [Huqúqu'lláh](#) stated "You have asked as to where and how the House of Justice reports on its uses of the funds received through payment of [Huqúqu'lláh](#). The House of Justice does not issue an accounting of the current expenditure of these funds."

111. ["You have asked as to where and how the House of Justice reports on its..."](#)

You have asked as to where and how the House of Justice reports on its uses of the funds received through payment of [Huqúqu'lláh](#). **The House of Justice does not issue an accounting of the current expenditure of these funds.** However, there is no secret as to the uses to which the funds are put. The Sacred Texts affirm that the [Huqúqu'lláh](#) is to be paid to the [Authority in the Faith](#) to whom all must turn, and indicate that these funds may be "expended for the relief of the poor, the disabled, the needy, and the orphans, and for other vital needs of the Cause of God". Decisions concerning such factors as the timing, the methods of disbursement and the amount rest with the House of Justice.

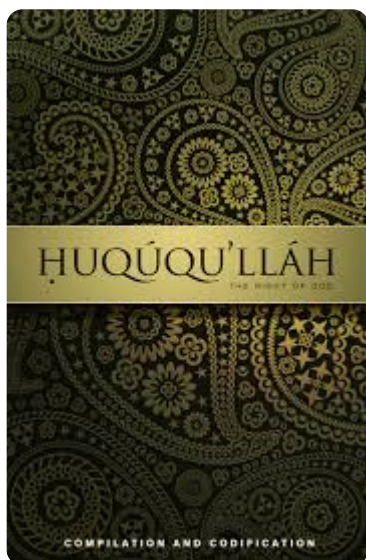
In these days, as during the ministry of Shoghi Effendi, all funds received by the [Head of the Faith](#) are used to promote the interests of the Faith at the [World Centre](#) and worldwide. The *Institution of Huqúqu'lláh Newsletter*, issue no. 6, mentions that the funds are spent for such purposes as, "promotion of the teaching and proclamation of the Faith worldwide; care, maintenance and restoration of [Bahá'í Holy Places](#); building up of the [Bahá'í World Administrative Centre](#); support of the work of the many [Bahá'í institutions and agencies](#); erection and restoration of [Bahá'í Houses of Worship](#); establishment and support of new [institutions](#); charitable and benevolent undertakings; and support of the worldwide manifold interests of the Faith."

The effective utilization of [Huqúqu'lláh](#) and other funds available to the House of Justice is manifest in the great developments taking place at the [World Centre](#) and throughout the Bahá'í world community, many of whose national budgets must be subsidized by the House of Justice, owing to the fact that the vast majority of the world's Bahá'ís are poor and cannot adequately support their national funds....

The [Huqúqu'lláh](#), as its name "The Right of God" implies, has a special character which distinguishes it from all other Bahá'í funds. Its nature and purpose, and the blessings with which payment of it has been endowed can be read in the compilation which has been issued on the subject....

In accordance with Bahá'í principle, contributions to the various Bahá'í funds, as well as payments of the [Right of God](#), are offered confidentially and are receipted.... You may rest assured that at the [Bahá'í World Centre](#) a method of financial management has been instituted to keep scrupulous accounts and also to prevent any significant incidence of extravagance or, God forbid, malfeasance from occurring undetected and unchecked. It is a method that maintains both the confidentiality of individual contributions and the integrity of the use of all funds entrusted to the House of Justice.

(16 February 1998, written on behalf of the Universal House of Justice to an individual believer)



Comments

July 26. On this date in 1912, 'Abdu'l-Bahá traveled to Dublin, New Hampshire, where he stayed at the Dublin Inn for three weeks. In 2012, the Dublin Inn was purchased and donated to the national Bahá'í community by Gisu Mohadjer Cook, daughter of Rahmatu'lláh Muhájir.

submitted 2 months ago by A35821363

July 26. On this date in 1912, 'Abdu'l-Bahá traveled to Dublin, New Hampshire, where he [stayed at the Dublin Inn for three weeks](#). In 2012, the [Dublin Inn was purchased](#) and donated to the national Bahá'í community by [Gisu Mohadjer Cook](#), a World Bank executive and daughter of Hand of the Cause of God and Knight of Bahá'u'lláh [Rahmatu'lláh Muhájir](#).

[Rahmatu'lláh Muhájir](#) was a prominent fourth generation Bahá'í, born on April 4, 1923, in Iran. In 1954 he married Írán Furútan, the daughter of Hand of the Cause of God and Iran National Spiritual Assembly Member ['Alí-Akbar Furútan](#), who is known for his [censorship](#) of (devout Bahá'í scholar) [Jinab-i Fadil](#)'s academic works. The newlyweds pioneered to the [Mentawai Islands](#) for which they were named [Knights of Bahá'u'lláh](#) by Shoghi Effendi in 1954. In 1958, Rahmatu'lláh Muhájir was appointed a Hand of the Cause of God by Shoghi Effendi. He died of a heart attack at the age of 56 in Ecuador.

The 25th anniversary of [Rahmatu'lláh Muhájir](#)'s death was marked in Ecuador by a [Growth and Victories conference and graveside ceremony](#), including a [talk by his daughter, Gisu](#). His daughter [Gisu Mohadjer Cook](#) works at the World Bank in Washington, D.C., and lives in Potomac, Maryland. In 2012 she and her husband [purchased the historic Dublin Inn](#) in Dublin, New Hampshire where 'Abdu'l-Bahá [stayed for three weeks in 1912](#), and donated it to the national Baha'i community. Rahmatu'lláh Muhájir's other daughter, Shabnam Rahnema, works as an [attorney in London](#).

World Centre: PROFOUNDLY LAMENT UNTIMELY PASSING IN QUITO ECUADOR BELOVED HAND CAUSE RAHMATULLAH MUHAJIR FOLLOWING HEART ATTACK COURSE HIS LATEST SOUTH AMERICAN TOUR. UNSTINTED UNRESTRAINED OUTPOURING OF PHYSICAL SPIRITUAL ENERGIES BY ONE WHO OFFERED HIS ALL PATH SERVICE HAS NOW CEASED. POSTERITY WILL RECORD HIS DEVOTED SERVICES YOUTHFUL YEARS CRADLE FAITH HIS SUBSEQUENT UNIQUE EXPLOITS PIONEERING FIELD SOUTHEAST ASIA WHERE HE WON ACCOLADE KNIGHTHOOD BAHAUULLAH HIS CEASELESS EFFORTS OVER TWO DECADES SINCE HIS APPOINTMENT HAND CAUSE STIMULATING IN MANY LANDS EAST WEST PROCESS ENTRY BY TROOPS. FRIENDS ALL CONTINENTS WHO MOURN THIS TRAGIC LOSS NOW SUDDENLY DEPRIVED COLLABORATION ONE WHO ENDEARED HIMSELF TO THEM THROUGH HIS GENTLENESS HIS LUMINOUS PERSONALITY HIS EXEMPLARY UNFLAGGING ZEAL HIS CREATIVE ENTHUSIASTIC APPROACH TO FULFILMENT ASSIGNED GOALS. URGE FRIENDS EVERYWHERE HOLD MEMORIAL GATHERINGS BEFITTING HIS HIGH STATION UNIQUE ACHIEVEMENTS. MAY HIS RADIANT SOUL ABHA KINGDOM REAP RICH HARVEST HIS DEDICATED SELF-SACRIFICING SERVICES CAUSE GOD. (Cablegram from the Universal House of Justice to all National Spiritual Assemblies 30 December 1979)



Comments

July 26. On this date in 1960, the Hands of the Cause of God sent a cable to all the National Spiritual Assemblies announcing "Mason Remey (a) Covenant-breaker expelled (from the) Faith."

submitted 2 months ago by A35821363

July 26. On this date in 1960, the Hands of the Cause of God sent [a cable](#) to all the National Spiritual Assemblies announcing "Mason Remey (a) Covenant-breaker expelled (from the) Faith."

[To All National Spiritual Assemblies, C/O BAHA'I WILMETTE](#)

JULY 26, 1960

ENTIRE BODY HANDS OBEDIENT PROVISIONS WILL TESTAMENT CENTRE COVENANT COMMUNICATIONS BELOVED GUARDIAN ENJOINING THEM PROTECT HOLY CAUSE ATTACKS ENEMIES WITHIN WITHOUT ANNOUNCE BAHAI WORLD MASON REMEY COVENANT BREAKER EXPELLED FAITH STOP ACTION FOLLOWS LONG PERIOD PATIENCE FORBEARANCE OPPORTUNITY GIVEN HIM WITHDRAW SHAMEFUL PRETENSION SACRED STATION GUARDIANSHIP CONSTITUTING HERETICAL CLAIM CONTRARY EXPLICIT PROVISIONS WILL MASTER STOP DESPITE UNIVERSAL REPUDIATION DENUNCIATION BY ALL HANDS INTERNATIONAL BAHAI COUNCIL ALL NATIONAL ASSEMBLIES REMEY CONTINUING AGITATE UNFOUNDED CLAIM ACTIVELY SEEKING CREATE DIVISION RANKS FAITHFUL SOW SEEDS DOUBT HEARTS BELIEVERS UNDERMINE ACTIVITIES INSTITUTION HANDS CHIEF STEWARDS DEDICATED FULFILMENT BELOVED GUARDIAN'S TEN YEAR PLAN STOP ACCORDANCE INJUNCTION WILL TESTAMENT 'Abdu'l-Bahá, CALL UPON FRIENDS EVERYWHERE SHUN REMEY AND ANYONE ASSOCIATING WITH HIM OR ACTIVELY SUPPORTING HIS CLAIMS STOP CONFIDENT COMMUNITY MOST GREAT NAME UNITED WHOLEHEARTED CONDEMNATION THIS LATEST ILL-FATED ATTEMPT DISRUPT GOD'S HOLY CAUSE WILL EMERGE TRIUMPHANT STRENGTHENED GALVANIZED ISSUE FORTH WIN RE-

MAINING GOALS GLORIOUS WORLD ENCIRCLING CRUSADE STOP CABLE MESSAGE ALL NATIONAL ASSEMBLIES. >[CABLE]

[Charles Mason Remey](#) was an early and active Bahá'í who, along with Howard C. Struven, became the first Bahá'ís to make a complete circuit of the world. He was the architect for the Bahá'í Houses of Worship in Uganda and Australia, and Shoghi Effendi approved his design of the unbuilt House of Worship in Haifa, Israel. Mason Remey would later become a Hand of the Cause, the president of the International Bahá'í Council, and after Shoghi Effendi's death, a claimant to the office of Guardian.

Mason Remey based his claim to be the second Guardian of the Bahá'í Faith the idea that by appointing him as President of the International Bahá'í Council, the embryonic form of the Universal House of Justice which would be led by the Guardian, Shoghi Effendi had in fact implicitly named him as the second Guardian. Mason Remey's claim was largely rejected with several notable exceptions, including five members of the National Spiritual Assembly of France led by Joel Marangella. The remaining 26 Hands of the Cause unanimously declared Remey and whoever followed him Covenant-breakers.



Comments

July 26. On this date in 1994, the UHJ announced the visit of the President of the Seychelles to the BWC with his family, including his father-in-law, Abdul Rahman Zarqani, a Knight of Bahá'u'lláh for the Seychelles islands.

submitted 2 months ago by A35821363

July 26. On this date in 1994, the Universal House of Justice [announced](#) the visit of the President of the Seychelles to the BWC with his family, including his father-in-law, [Abdul Rahman Zarqani](#), a [Knight of Bahá'u'lláh for the Seychelles islands](#). "This historic event brings perceptibly closer that future age envisioned by Shoghi Effendi when "embodiments of kingly power" from every part of the world will eagerly visit the World Center of the Faith of Bahá'u'lláh."

[Visit to the Bahá'í World Center by the President of the Seychelles](#)

26 JULY 1994

To all National Spiritual Assemblies

Dear Bahá'í Friends,

We take great pleasure in sharing the news of the visit to the [Bahá'í World Center](#) on 22 and 23 July of His Excellency [France Albert René](#), President of the Republic of the Seychelles. President [René](#) was welcomed by the members of the Universal House of Justice for consultations in the Council Chamber. These discussions, which he had requested, lasted just under two hours and dealt both with issues affecting global peace and important development challenges facing the Seychelles. They were marked by a spirit of candor and great cordiality.

Highly gratifying, too, was the presence at the [World Center](#) of His Excellency's wife, Sarah, their young daughter, Ella, and Mrs. René's parents, Mr. and Mrs. [Abdul Rahman Zarqani](#). The First Lady and her parents are Bahá'ís, and [Mr. Zarqani](#) is a [Knight of Bahá'u'lláh for the Seychelles islands](#).

During the course of the two days spent at the [World Center](#), the presidential party was able to visit the Shrines of both Bahá'u'lláh and the Báb, as well as several other Bahá'í Holy Places. On the first evening, a formal dinner was offered in His Excellency's honor in the Banquet Hall of the [Seat of the House of Justice](#). In addition to our guests, who included the Mayor of Haifa and his wife, the dinner was graced by the presence of the Hands of the Cause of God [Amatu'l-Bahá Rúhíyyih Khánum](#) and [Mr. 'Alí Akbar Furútan](#). On this occasion, as throughout the visit, President René expressed a lively appreciation of the relevance of the Bahá'í Teachings and of the contribution that the Seychellois Bahá'í community is making to his country.

This historic event brings perceptibly closer that future age envisioned by Shoghi Effendi when "embodiments of kingly power" from every part of the world will eagerly visit the World Center of the Faith of Bahá'u'lláh.

With loving Bahá'í greetings,

THE UNIVERSAL HOUSE OF JUSTICE



Comments

July 27. On this date in 1927, Queen Marie of Romania cabled Shoghi Effendi from Sinaia Palace "Grateful thanks you and all yours with whom I feel spiritually so closely in touch."

submitted 2 months ago by A35821363

July 27. On this date in 1927, [Queen Marie of Romania](#) cabled Shoghi Effendi from [Sinaia Palace](#) "Grateful thanks you and all yours with whom I feel spiritually so closely in touch."

From [Chapter 4](#) of [Amatu'l-Bahá Rúhiyyih Khánum's](#) book [The Priceless Pearl](#), titled "[Martha Root and Queen Marie of Rumania](#)"...

In 1927, on 25 October, Shoghi Effendi wrote to Martha: "I am in receipt of your most welcome letters...and I am thrilled by the news they contained, particularly your remarkable and historic interview with the Queen and princess. I am sending you a number of Bahá'í stones...to be presented by you on my behalf to the Queen, the princess and any other members of the Royal Family whom you think would appreciate and prize them...Please assure the Queen and princess of our great love for them, of our prayers for their happiness and success and of our warm and cordial invitation to visit the Holy Land and be received in the Beloved's home."

Behind this interview with the Queen, which Shoghi Effendi refers to in the above letter, undoubtedly lay his own influence and the confirmations which flowed from his instruction to Martha in a letter written on 29 June of that same year in which he said: "I hope you will succeed in meeting not only [the Rumanian Queen](#) but her daughter the [Queen of Serbia](#) and [King Boris of Bulgaria](#) as well and I trust you will not hesitate to send me all particulars and details regarding your work in such an important field." That the Queen of Rumania received the gift of the ringstones and the invitation of the Guardian to visit Haifa is evidenced in her cable to him, sent from [Sinaia Palace](#) on 27 July 1927:

Shoghi Effendi, Haifa

Grateful thanks you and all yours with whom I feel spiritually so closely in touch.

Marie

Although Bahá'ís frequently refer to [Queen Marie of Romania](#) as "the first member of a royal family to embrace the Bahá'í Faith," Queen Marie's daughter, [Princess Ileana of Romania](#), disputes this claim:

"It is perfectly true that my mother, Queen Marie, did receive Miss Martha Root several times.....She came at the moment when we were undergoing very great family and national stress. At such a moment it was natural that we were receptive to any kind of spiritual message, but it is quite incorrect to say that my mother or any of us at any time contemplated becoming a member of the Baha'i faith."

While the Administrative Order publicly eschews involvement in partisan politics, it has no reservations about routinely using its media outlets to proudly tout unelected royal leaders who are Bahá'í.

For example, on February 19, 1968, [Malietoa Tanumafili II](#), one of [Samoa](#)'s four paramount chiefs, became a Bahá'í.

Also, On April 24, 2017, the Bahá'í World News Service [published a story](#) about Djaouga Abdoulaye, who "became a Baha'i in the 1980s when the Faith initially came to Benin." The news report states that he was enthroned High Chief in July of 2016, assuming a "position of moral and customary authority for the approximately 100,000 Fulani living in the area."

While rare and not promoted in the media outlets of the Administrative Order, there have been Bahá'ís who have been elected to office, such as [Ted Livingston](#), who was the first Bahá'í in the United States to be the mayor of a city when he was elected Mayor of [Cottonwood Falls, Kansas](#).



Comments

July 27. On this date in 1972, "His Majesty King Motlot-lehi Moshoeshoe II received Amatu'l-Bahá in an audience at which tea was served. His Majesty is a highly educated young man brought up mostly in England, much loved by the people of Lesotho."

submitted 2 months ago by A35821363

July 27. On this date in 1972, "His Majesty [King Motlot-lehi Moshoeshoe II](#) received [Amatu'l-Bahá](#) in an audience at which tea was served. His Majesty is a highly educated young man brought up mostly in England, much loved by the people of Lesotho."

From Shoghi Effendi's death in 1957 until her own death in 2000, [Amatu'l-Bahá Rúhíyyih Khánúm](#) traveled to over 185 countries and territories.

As documented in Violette Nakhjavani's [The Great Safari of Hand of the Cause Rúhíyyih Khánúm](#)...

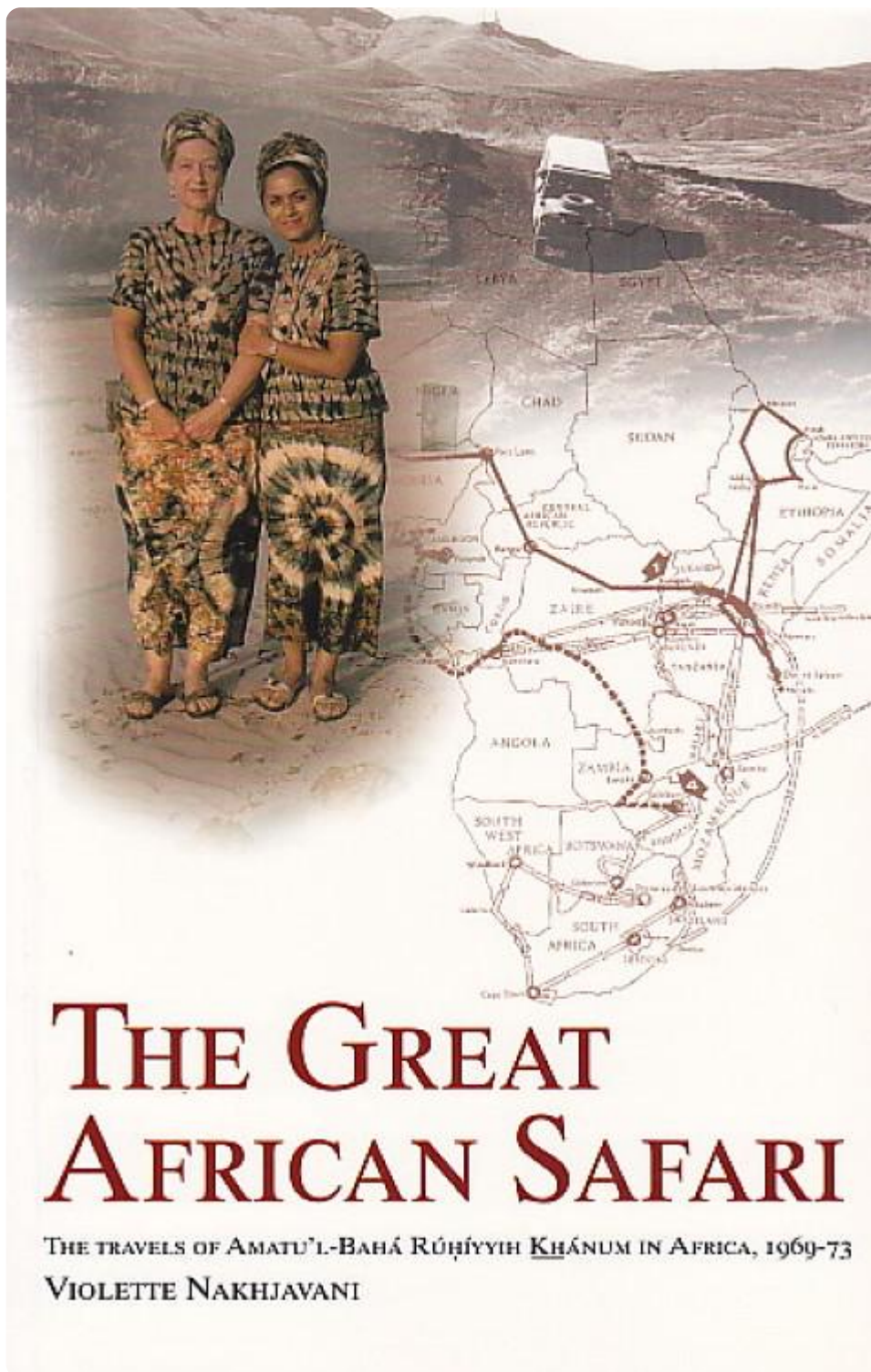
On the afternoon of July 27, His Majesty [King Motlot-lehi Moshoeshoe II](#) received Amatu'l-Bahá in an audience at which tea was served. His Majesty is a highly educated young man brought up mostly in England, much loved by the people of Lesotho. Rúhíyyih Khánúm told His Majesty about our trip, touching briefly on the Faith. She spoke about her strong belief in the spiritual destiny of Africa and her hopes for the future services its people would render humanity. The King became very interested and asked her if the Bahá'í Faith was progressing in his country or whether we knew there were still many people here who believed in their ancestral religion. Rúhíyyih Khánúm replied, "Yes, the Faith is spreading somewhat in Lesotho." Then she continued: "I was born and brought up in a **Christian** environment, although my parents were Bahá'ís and I have always been a Bahá'í; but my background and environment were all Christian. Then after my marriage I lived in the

Muslim environment of Palestine. Since the **Jewish** State of Israel was formed I have lived in close contact with the Jewish religion. **I have come to the conclusion that the followers of these three great religions are among the most prejudiced and intolerant people in the world.** Later on, coming in contact with **the Buddhists I realized they are much more tolerant than the Christians, Jews or the Muslims. The Hindus are extremely tolerant. But of all the people of the world I have come to the conclusion that the so-called pagans are the most tolerant and lack any real religious prejudice and that is why I enjoy teaching them more than any others."**

She went on to say that after three years of traveling in Africa "I have become convinced that **the African is fundamentally without prejudice**; his only prejudice is tribal because that is his immediate historical background. He has no racial or religious prejudice. Often in Africa I have seen among the not too highly educated people, members of two quite different religions such as Catholics and Muslims married and living in harmony."

His Majesty obviously found these ideas new and listened with wrapt interest. Amatu'l-Bahá had brought him a beautiful gift of a Persian hand painted dish and saucer, wrapped in the Persian manner in a beautiful silk scarf. The King, who had been a guest of the Shah of Persia at the Persepolis celebrations, opened this gift and for a moment held his breath in sheer pleasure at the sight. Shyly he asked "Do you think you could wrap this up again in the same way so that when my wife comes back from the country she may have the same pleasure I had in opening this beautiful gift?" So Rúhíyyih Khánum wrapped this gift in her exquisite way.

During their conversation she told him that she loved his country and praised the Lesotho huts, saying she was so impressed by the houses that she would like to come and live in Lesotho, build herself one or two typical Lesotho mud huts, buy a horse to ride and eat the delicious mutton and cornmeal of the country every day. The King was very surprised at this. It was evident that it had never occurred to him that the native houses were beautiful or desirable in any way! He assured her she would be most welcome. He made no move to end the interview and seemed to be enjoying the conversation very much. But after more than an hour, Amatu'l-Bahá made her excuses and we left, accompanied by His Majesty with great courtesy to the front door.



Comments

July 27. On this date in 2000, the Universal House of Justice addressed a letter "to the Friends Gathered at the Youth Congress in the Dominican Republic" wherein it is stated "advancing the process of entry by troops will remain the focus of the global Plans that will carry the Bahá'í community t

submitted 2 months ago by A35821363

July 27. On this date in 2000, the Universal House of Justice [addressed a letter](#) "to the Friends Gathered at the Youth Congress in the Dominican Republic" wherein it is stated "advancing the process of [entry by troops](#) will remain the focus of the global [Plans](#) that will carry the Bahá'í community to the end of the first century of the [Formative Age](#)."

The Universal House of Justice

Department of the Secretariat

27 July 2000

To the Friends Gathered at the Youth Congress in the Dominican Republic

Dear Bahá'í Friends,

The Universal House of Justice hails your gathering and has instructed us to forward the following paragraphs from a message it sent to the youth congress held in Paraguay earlier this year which embodies its hopes for your congress as well as its sister gatherings in El Salvador, Canada and Ecuador.

You have come together to examine the progress of **a youth movement which embraces larger and larger numbers of participants from generation to generation**. As you deliberate on the issues before you, you can take pride in the accomplishments of the community of the Greatest Name in your continent. Youth have played a key role in the impressive unfoldment of the [Four Year Plan](#) throughout Latin America, and you can look forward with confidence to the harvest you are destined to reap.

As we recently stated, **advancing the process of [entry by troops](#) will remain the focus of the global [Plans](#) that will carry the Bahá'í community to the end of the first century of the [Formative Age](#)**. You and those who will be attracted to the Faith through your teaching efforts will bring about signal developments that will mark this twenty-one year period. As a result of recent endeavors to consolidate the work of institutes, your communities are now endowed with the capacity to address the training needs of your rapidly growing ranks. This training will help you exploit the opportunities offered you at this crucial moment in history. In the face of these opportunities, you need to examine and shape the discourse in which you will engage.

At the end of the twentieth century, the majority of the population of Latin America is under the age of 30. As this generation of youth assumes the responsibilities of conducting the affairs of society, it will encounter a landscape of bewildering contrast. On the one hand, the region can justly boast brilliant achievements in the intellectual, technological and economic spheres. On the other, it has failed to reduce widespread poverty or to avoid a rising sea of violence that threatens to submerge its peoples. Why—and the question needs to be asked plainly—has this society been impotent, despite its great wealth, to remove the injustices that are tearing its fiber apart?

The answer to this question, as amply evidenced by decades of contentious history, cannot be found in political passion, conflicting expressions of class interest, or technical recipes. What is called for is a spiritual revival, as a prerequisite to the successful application of political, economic and technological instruments. But there is a need for a catalyst. Be assured that, in spite of your small numbers, you are the channels through which such a catalyst can be provided.

Be not dismayed if your endeavors are dismissed as utopian by the voices that would oppose any suggestion of fundamental change. Trust in the capacity of this generation to disentangle itself from the embroilments of a divided society. To discharge your responsibilities, you will have to show forth courage, the courage of those who cling to standards of rectitude, whose lives are characterized by purity of thought and action, and whose

purpose is directed by love and indomitable faith. As you dedicate yourselves to healing the wounds with which your peoples have been afflicted, you will become invincible champions of justice.

The House of Justice has asked that we convey to all the participants at the congress the assurance of its loving prayers for the success of your deliberations.

With loving Bahá'í greetings,

Department of the Secretariat



Comments

July 28. On this date in 1920, Shoghi Effendi, a student at Oxford, wrote a letter to Florence Breed, wife of Ali Kuli Khan and mother of Marzieh Gail, outlining his educational ambitions at Balliol College, to study "with eminent professors and Orientalists," noting alumni who were Imperialists.

submitted 2 months ago by A35821363

July 28. On this date in 1920, Shoghi Effendi, a student at Oxford, [wrote a letter](#) to Florence Breed, wife of [Ali Kuli Khan](#) and mother of [Marzieh Gail](#), outlining his educational ambitions at [Balliol College](#), to study with with eminent professors and [Orientalists](#), noting alumni who were all [Imperialists](#).

He was received there by the many devoted friends of 'Abdu'l-Bahá with genuine warmth and affection. Some of them he already knew personally, such as [Dr J. E. Esslemont](#), who had recently been in Haifa and collaborated with him and other friends in the translation of an important Tablet of the Master; [Major W. Tudor Pole](#), who had met 'Abdu'l-Bahá during His stay in London and had been in Palestine with the British Army of Occupation, [rendering the believers every assistance within his power](#); and [Lord Lamington](#).

Shoghi Effendi was the bearer of letters from this grandfather to some of His English friends, as is attested in a letter he wrote shortly after his arrival to the wife of [Ali Kuli Khan](#) in France:

July 28, 1920

My dearest Bahá'í sister:

I have been fearfully busy since I stepped on British soil and so far the progress of my work has been admirable. Equipped with the Tablets of the Master for [Lady Blomfield](#), [Lord Lamington](#) and [Major Tudor Pole](#), I have through them come in close touch with eminent professors and [Orientalists](#) whether at Oxford or London University. Having secured introductions and recommendations from [Sir Denison Ross](#), and [Professor Ker](#), to Sir Walter Raleigh - professor of and lecturer on English literature at Oxford - and [Prof. Margoliouth](#) - the remarkable Arabic scholar and Orientalist of the same University, I hastened to Oxford after a busy week stay in London. In fact before leaving for Oxford, I had a letter from [Margoliouth](#) saying that he would do all in his power to be of help to a relative of 'Abdu'l-Bahá. With this man and the [Master of Balliol College](#) - a College from which great men such as [Lord Grey](#), [Earl Curzon](#), [Lord Milner](#), [Mr. Asquith](#), [Swinburne](#) and [Sir Herbert Samuel](#) have graduated - I had the opportunity of speaking about the Cause and clearing up some points that to these busy scholars had hitherto been uncertain and confused.

Do pray for me, as I have requested you on the eve of my departure, that in this great intellectual center I may attain my object and achieve my end...

Comments

[–]Icy-Squirrel64220 points1 point2 points2 months ago(0 children)

The Palestinians are being used as an instrument of political blackmail aimed at destabilizing the global democratic community.

July 28. On this date in 1936, Shoghi Effendi stated "The number nine which in itself is the number of perfection is considered by the Bahá'ís as sacred because it is symbolic of the perfection of the Bahá'í Revelation which constitutes the ninth in the line of existing religions...These religions

submitted 2 months ago by A35821363

July 28. On this date in 1936, Shoghi Effendi [stated...](#)

The Number Nine is Considered by Bahá'ís as Sacred

"The number nine which in itself is the number of perfection is considered by the Bahá'ís as sacred because it is symbolic of the perfection of the Bahá'í Revelation which constitutes the ninth in the line of existing religions, the latest and fullest Revelation which mankind has ever known. The eighth is the religion of the Bab, and the remaining seven are: Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity, Islam, and the religion of the Sabeans. These religions are not the only true religions that have appeared in the world, but are the only ones still existing. There have always been divine Prophets and Messengers, to many of whom the Qur'an refers. But the only ones existing are those mentioned above."

(From a letter written on behalf of the Guardian to an individual believer, July 28, 1936: Bahá'í News, No. 105, February 1937, p. 2)

Comments

July 28. On this date in 1936, Shoghi Effendi stated "the Qur'an, which book is more authentic than the Bible...The Bible is not wholly authentic, and in this respect is not to be compared with the Qur'an, and should be wholly subordinated to the authentic writings of Bahá'u'lláh."

submitted 2 months ago by A35821363

July 28. On this date in 1936, Shoghi Effendi [stated...](#)

[1688. Genesis 22:9--Sacrifice of Ishmael](#)

"As to the question raised by the Racine Assembly in connection with Bahá'u'lláh's statement in the 'Gleanings' concerning the sacrifice of Ishmael: Although this statement does not agree with that made in the Bible, Genesis 22:9, the friends should unhesitatingly, and for reasons that are only too obvious, give precedence to the sayings of Bahá'u'lláh which, it should be pointed out, are fully corroborated by the Qur'an, which book is more authentic than the Bible including both the New and the Old Testaments. The Bible is not wholly authentic, and in this respect is not to be compared with the Qur'an, and should be wholly subordinated to the authentic writings of Bahá'u'lláh."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of the United States and Canada, July 28, 1936: Bahá'í News, No. 103, p. 1, October 1936)

Comments

July 28. On this date in 1936, Shoghi Effendi wrote an individual "here is a Tablet from Abdul-Bahá in which He definitely states that the membership of the Universal House is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future."

submitted 2 months ago by A35821363

July 28. On this date in 1936, Shoghi Effendi [wrote](#) an individual "here is a Tablet from Abdul-Bahá in which He definitely states that the membership of the Universal House is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future."

As regards your question concerning the membership of the Universal House of Justice: there is a Tablet from Abdul-Bahá in which He definitely states that the membership of the Universal House is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future. In the local as well as the national Houses of Justice, however, women have the full right of membership. It is, therefore, only to the International House that they cannot be elected. The Bahá'ís should accept this statement of the Master in a spirit of deep faith, confident that there is a divine guidance and wisdom behind it which will be gradually unfolded to the eyes of the world.

28 July 1936 to an individual believer

Comments

July 28. On this date in 1944, Shoghi Effendi cabled Indian Bahá'ís "Urge hasten translation publication "New Era" (into) languages recently chosen. Kindly mail hundred copies each as soon as published." However, since its initial publication, "New Era" has been significantly edited.

submitted2 months agobyA35821363

July 28. On this date in 1944, Shoghi Effendi [cabled](#) Indian Bahá'ís "Urge hasten translation publication "New Era" (into) languages recently chosen. Kindly mail hundred copies each as soon as published."

JULY 28, 1944

URGE HASTEN TRANSLATION PUBLICATION [NEW ERA](#) LANGUAGES RECENTLY CHOSEN. KINDLY MAIL HUNDRED COPIES EACH AS SOON AS PUBLISHED. SHOGHI

[John Esslemont](#)'s book *[Bahá'u'lláh and the New Era](#)* remains an important text that has been used in Bahá'í missionary activity. However, from its initial publication to later editions, *[Bahá'u'lláh and the New Era](#)* has been significantly edited, with references to [Avarih](#) removed in subsequent editions published after Avarih's apostasy from the Bahá'í Faith.

[Other significant edits include...](#)

Perhaps the most important change in *Bahá'u'lláh and the New Era* was made on page 212 of the 1923 edition. Recorded as a Bahá'í prophecy (59) concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahá's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel rep-

resented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahá's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahá "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Bahá's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esslemont appears to conclude that Abdu'l-Bahá was referring to the year 1963 and the one hundredth anniversary of Bahá'u'lláh's public claim to be a Manifestation of God. (62) These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Bahá'u'lláh. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Bahá plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esslemont recorded Abdu'l-Bahá as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon its fulfillment in 1957. When it became apparent that this Bahá'í prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esslemont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Bahá's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Bahá's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)

Comments

July 28. On this date in 1950, Shoghi Effendi stated "In accepting Bahá'u'lláh you have accepted Christ in His appearance as the Father, as He Himself so clearly foretold. The Catholic Church does not believe this; on the contrary, it still awaits the return of Christ...."

submitted 2 months ago by A35821363

July 28. On this date in 1950, [a letter written](#) on behalf of Shoghi Effendi to an individual believer stated, "In accepting Bahá'u'lláh you have accepted Christ in His appearance as the Father, as He Himself so clearly foretold. The Catholic Church does not believe this; on the contrary, it still awaits the return of Christ. If you decide, in order to be buried next to your dear husband, to return to the Church, you either would have to, in good faith, deny Bahá'u'lláh or you would be just using the Church as a means to satisfying a desire of your own, which would certainly not be an upright and conscientious thing to do!"

[1560. As the Return of Christ](#)

"In accepting Bahá'u'lláh you have accepted Christ in His appearance as the Father, as He Himself so clearly foretold. The Catholic Church does not believe this; on the contrary, it still awaits the return of Christ. If you decide, in order to be buried next to your dear husband, to return to the Church, you either would have to, in good faith, deny Bahá'u'lláh or you would be just using the Church as a means to satisfying a desire of your own, which would certainly not be an upright and conscientious thing to do!"

(From a letter written on behalf of the Guardian to an individual believer, July 28, 1950)

Comments

July 28. On this date in 1966, the UHJ stated "But no publisher has the right to alter or change an author's manuscript without his knowledge and consent." Many Bahá'í books have had significant edits, deletions, and additions since their authors' deaths for various reasons.

submitted 2 months ago by A35821363

July 28. On this date in 1966, the Universal House of Justice [stated](#) "A publishing trust has the right to refuse publication of any particular title, and a National Assembly has the right to review any proposed Bahá'í publication for accuracy and propriety. But no publisher has the right to alter or change an author's manuscript without his knowledge and consent."

Many Bahá'í books have had [significant edits, deletions, and additions](#) since their authors' deaths for various reasons, including failed prophecies.

[359. No Publisher Has the Right to Alter Author's Manuscript](#)

"A publishing trust has the right to refuse publication of any particular title, and a National Assembly has the right to review any proposed Bahá'í publication for accuracy and propriety. But no publisher has the right to alter or change an author's manuscript without his knowledge and consent."

(From a letter of the Universal House of Justice written to the National Spiritual Assembly of the United States, July 28, 1966)

Many Bahá'í books have had [significant edits, deletions, and additions](#) since their authors' deaths for various reasons, including failed prophecies.

[George Townshend](#) was an Irish Anglican clergyman who had renounced his orders to the Anglican Church in 1947, at the age of 70. Shoghi Effendi designated him a Hand of the Cause of God in 1951 and once said of George Townshend that he feels "Mr. Townshend's services to the Faith can best be rendered by his writing about it, as he obviously has an outstanding ability in this direction..." Of the books that Townshend wrote, *Christ and Bahá'u'lláh* is notable for the changes made from the original publication to subsequent editions published after the passing of Shoghi Effendi. For example, a statement about the "first and present Guardian" has been removed and a section discussing "the lineage of succeeding Guardians" has been replaced with a section discussing "divinely guided institutions" in general.

[John Esslemont](#)'s book *Bahá'u'lláh and the New Era* remains an important text that has been used in Bahá'í missionary activity. However, from its initial publication to later editions, *Bahá'u'lláh and the New Era* has been significantly edited, with references to [Avarih](#) removed in subsequent editions published after Avarih's apostasy from the Bahá'í Faith.

[Other significant edits include...](#)

Perhaps the most important change in *Bahá'u'lláh and the New Era* was made on page 212 of the 1923 edition. Recorded as a Bahá'í prophecy (59) concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahá's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahá's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahá "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Bahá's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esslemont appears to conclude that Abdu'l-Bahá was referring to the year 1963 and the one hundredth anniversary of Bahá'u'lláh's public claim to be a Manifestation of God. (62) These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Bahá'u'lláh. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in

another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Bahá plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esslemont recorded Abdu'l-Bahá as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon its fulfillment in 1957. When it became apparent that this Bahá'í prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esslemont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Bahá's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Bahá's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)

Comments

July 29. On this date in 1946, Shoghi Effendi wrote German Bahá'ís "that the subject of the Bahá'í work in Esperanto in Germany is a matter for you to take up with the National Spiritual Assembly; we Bahá'ís do not claim Esperanto will be the auxiliary language of the future."

submitted 2 months ago by A35821363

July 29. On this date in 1946, [a letter written](#) on behalf of Shoghi Effendi to German Bahá'ís stated "that the subject of the Bahá'í work in Esperanto in Germany is a matter for you to take up with the National Spiritual Assembly; we Bahá'ís do not claim Esperanto will be the auxiliary language of the future--but, as we firmly believe in the necessity of an auxiliary language we are glad to support this work by publishing books in Esperanto and encouraging the Bahá'ís to learn it."

At an Esperanto banquet given in Paris in February 1913, 'Abdu'l-Bahá had said, "Now, praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become "a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages—one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet

travel through a country and not know the language. Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread."

29 July 1946 He feels that the subject of the Bahá'í work in Esperanto in Germany is a matter for you to take up with the National Spiritual Assembly; we Bahá'ís do not claim Esperanto will be the auxiliary language of the future--but, as we firmly believe in the necessity of an auxiliary language we are glad to support this work by publishing books in Esperanto and encouraging the Bahá'ís to learn it, if they wish to. Cooperation with this society is an excellent means of spreading the Cause, as Martha Root demonstrated in her travels. However, all details in this matter must be decided by the N.S.A. You can contact Bahá'í Esperantists in England and the U.S.A. through their respective N.S.As.

Later, on March 24, 1949, Shoghi Effendi would send [a cable](#) stating "He was also very pleased to see the contact with the [Esperantists](#) is being maintained. This friendly cooperation with them, and attendance at their Congresses, is very good, and will no doubt bring the Bahá'í Cause to many of their member's attention. Also, he hopes, it will lead to many of them becoming Bahá'ís in the future."

[J.E. Esselmont's](#) book *[Bahá'u'lláh and the New Era](#)* quotes 'Abdu'l-Bahá in the chapter entitled *[Universal Language](#)*:

At an Esperanto banquet given in Paris in February 1913, 'Abdu'l-Bahá said:—

Today one of the chief causes of the differences in Europe is the diversity of languages. We say this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet language is the greatest barrier between them. Were a universal auxiliary language in operation they would all be considered as one.

His Holiness Bahá'u'lláh wrote about this international language more than forty years ago. He says that as long as an international language is not adopted, complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language.

Generally speaking, the whole people of the Orient are not fully informed of events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners; their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of a universal language, the Western books could easily

be translated into that language, and the Eastern peoples be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the people in the West. The greatest means of progress towards the union of East and West will be a common language. It will make the whole world one home and become the strongest impulse for human advancement. It will upraise the standard of the oneness of humanity. It will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races.

Now, praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages—one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread.

In the past, Bahá'ís were more active in learning and encouraging the learning of Esperanto, and the links between Esperanto and the Bahá'í Faith are numerous. [Ehsan Yarshater](#), the ex-Bahá'í founder and editor of *Encyclopedia Iranica*, notes how as a child in Iran he learned and taught Esperanto and that when his mother was visiting Haifa he wrote her a letter in Persian as well as Esperanto. L.L. Zamenhof's daughter, [Lidia Zamenhof](#) was a convert to the Bahá'í Faith. At the request of 'Abdu'l-Baha, [Agnes Baldwin Alexander](#) became an early advocate of Esperanto and used it to spread the Bahá'í teachings at meetings and conferences in Japan.

Due to the failure of Esperanto to gain significant traction, however, 'Abdu'l-Bahá's statements have been backtracked, such that [Shoghi Effendi](#) said

Regarding the subject of Esperanto; it should be made clear to the believers that **while the teaching of that language has been repeatedly encouraged by 'Abdu'l-Bahá, there is**

no reference either from Him or from Bahá'u'lláh that can make us believe that it will necessarily develop into the international auxiliary language of the future.

Bahá'u'lláh has specified in His Writings that such a language will either have to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between the nations and peoples of the world. Pending this final choice, the Bahá'ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate intercommunication between individuals, groups and Assemblies throughout the Bahá'í world in the present stage of the evolution of the Faith.

On January 29, 1904, [Lidia Zamenhof](#), the daughter of Esperanto creator [L.L. Zamnhof](#), was born. She converted to the Bahá'í Faith around 1925. In late 1937 she went to the United States to teach that religion as well as Esperanto. In December 1938, on the instructions of Shoghi Effendi, she returned to Poland, where she continued to teach and translated many Bahá'í writings. The description of her life in [Esther Schor's *Bridge of Words*](#) might be of some surprise to those who are only familiar with her portrayal from official Bahá'í sources.

[Keith Ransom-Kehler](#), who died of small pox in Isfahan on October 23, 1933, is considered the first American Bahá'í martyr.

[May Maxwell](#), who died of a heart attack while teaching the Bahá'í Faith in Argentina in 1940, [was designated a martyr](#) by her son-in-law Shoghi Effendi.

But [Lidia Zamenhoff](#), who died in a Nazi concentration camp while teaching the Bahá'í Faith in Poland, was explicitly stated not to be a martyr.

Shoghi Effendi [cabled](#) the following about [May Maxwell](#) on March 3, 1940...

'Abdu'l-Bahá's beloved handmaid, distinguished disciple May Maxwell (is) gathered (into the) glory (of the) Abhá Kingdom. Her earthly life, so rich, eventful, incomparably blessed, (is) worthily ended. To sacred tie her signal services had forged, (the) priceless honor (of a) martyr's death (is) now added. (A) double crown deservedly won. (The) Seven-Year Plan, particularly (the) South American campaign, derive fresh impetus (from the) example (of) her glorious sacrifice. Southern outpost (of) Faith greatly enriched through association (with) her historic resting-place destined remain (a) poignant reminder (of the) resistless march (of the) triumphant army (of) Bahá'u'lláh. Advise believers (of) both Americas (to) hold befitting memorial gathering.

Shoghi Effendi [cabled](#) the following about [Lidia Zamenhof](#) on January 28, 1946...

Heartily approve nationwide observance for dauntless Lydia Zamenhof. Her notable services, tenacity, modesty, unwavering devotion fully merit high tribute by American believers. Do not advise, however, that you designate her a martyr.

The description of her life in [Esther Schor's *Bridge of Words*](#) might be of some surprise to those who are only familiar with her portrayal from official Bahá'í sources.

The Bahá'í leadership organized to have Lidia brought to tour and teach in the United States. Their plan was to have her work there, but they neglected her, failing to do proper legal paperwork and poorly accommodating her.

By the time Lidia's visa expired, her extension request was denied because she was found working without a work permit, which her Bahá'í handlers had not obtained. Her friends in the United States pleaded with her to not return to Poland, on account of her Jewishness and the expected invasion of Poland by Nazi Germany, which would occur in 1939.

Lidia Zamenhof wrote Shoghi Effendi, pleading for guidance and help. In a final desperate plea she even asked him to give her asylum in Haifa, a request that was tersely denied. Shoghi Effendi told her she must return to Poland because they "need" her there to spread the Bahá'í Faith there. She returned to Poland and spent her last days recruiting for the Bahá'í Faith, ultimately managing to convert one person. Even after her return to Poland, she wrote Shoghi Effendi stating her intention to stay in Poland a few weeks and then go to France. Again, Shoghi Effendi wrote her, telling her to remain in "your native country Poland, where the Faith is still practically unknown." Lidia Zamenhof would eventually be killed by the Nazis.

Later friends of Lidia petitioned the Bahá'ís to formally declare her a martyr of the Faith. Their request was denied.

The story is related in [Bridge of Words](#), pages 181 to 195 in the 7th and 8th sub-chapters titled "The Priestess" and "Vanishings".

Here is a passage detailing her interactions with Shoghi Effendi:

...the day her visa expired, she learned that her extension had been denied on the ground that she had violated employment regulations. If there had been any doubt, it was now clear: she had been ill-advised and ill-served by her handlers, who had failed to apply for an available waiver for employment laws. Though her friend Ernest Dodge did his utmost for months to plead her case, he was only able to secure an extension until early December.

Advice from friends streamed in: she should go to Cuba, Canada, France, California--anywhere but Poland--and reapply for a visa. Panic was not in her nature, but anxious and fearful, she once again turned to the Guardian for advice. Heller quotes her cable in full:

EXTENSION SOJOURN AMERICAN REFUSED. FRIENDS TRYING TO CHANGE GOVERNMENT'S DECISION. OTHERWISE RETURNING TO POLAND. PLEASE CABLE IF SHOULD ACT OTHERWISE.

His response was decisive:

APPROVE RETURN TO POLAND. DEEP LOVING APPRECIATION. SHOGHI.[169]

Still she waited, hoping that her fate would turn for the better. For a time, an invitation seemed to be forthcoming from Canada, but "the Canadians aren't courageous enough. . . . they 'see difficulties.'" This time, when she requested Shoghi Effendi's permission to meet him in Haifa, she was seeking refuge, not transcendence. He cabled his reply:

REGRET DANGEROUS SITUATION IN PALESTINE NECESSITATES POSTPONEMENT OF PILGRIMAGE.

She wrote, with the humility of a medieval pilgrim, that she knew it was because "such privilege is not often received and that certainly one must deserve it, and second--because of the war in Palestine." Indeed, Haifa was dangerous. Strategically important because of an oil pipeline, Haifa had been the target of attacks by displaced *fellahin*, by the Irgun, and by the Royal Navy trying to stem the tide of gunrunner and terrorists. Surely Shoghi Effendi knew that to ensure Lidia Zamenhof's safety, he would have to shelter her in his compound, and this he was not prepared to do.

She told her anguished friends that she intended to return to Poland: after all, Shoghi Effendi had advised it, and it was God's will that she rejoin her family in a time of trouble.

From the following section:

Protest was not an option for Lidia Zamenhof when she returned to Warsaw in the winter of 1938. She was reconciled to her fate, and when her faith needed shoring up, she wrote long letters to her Bahai friends: "If I left America," she wrote, "perhaps it was because God preferred that I work in another land." She was writing bleak allegories: Christmas trees with candles that burn for a moment and go dark; a country called "Nightland," "where the sun had not risen for so long that it had nearly been forgotten." [176] After she wrote to

Shoghi Effendi that she planned to stay in Poland a few weeks, then go to France, his secretary replied:

Although your efforts to obtain a permit [in the United States] . . . did not prove successful, you should nevertheless be thankful for the opportunity you have had of undertaking such a long and fruitful journey. He hopes that experiences you have gathered during all these months . . . will now help you to work more effectively to spread the Cause in the various European countries you visit, and particularly in your native country Poland, where the Faith is still practically unknown.[127]

In a postscript, the Guardian himself wrote that he looked forward to meeting her "face to face in the Holy Land" at a time "not far distant." In the meantime, she was to bring Bahai to the Poles, lecturing, paying calls, and translating sacred Bahai texts into Polish. After eighteen months of effort, she could count all the Bahais in Poland on one hand.

The chapter goes on to detail the circumstances of her capture and death, and the last paragraph is as follows:

A few months after the war ended, the Bahai National Spiritual Assembly of the United States and Canada began to plan a memorial service for Lidia Zamenhof. They consulted Shogh Effendi: shouldn't she be designated among the martyrs of the Bahai faith? On January 28th, 1946, the eve of what would have been Lidia's forty-second birthday, Shoghi Effendi cabled his American followers:

HEARTILY APPROVE NATIONWIDE OBSERVANCE FOR DAUNTLESS LYDIA ZAMENHOF. HER NOTABLE SERVICES, TENACITY, MODESTY, UNWAVERING DEVOLUTION FULLY MERIT HIGH TRIBUTE BY AMERICAN BELIEVERS. DO NOT ADVISE, HOWEVER, THAT YOU DESIGNATE HER A MARTYR.[183]

She had intended to give her life for the Bahai faith, but died as an Esperantist, a Zamenhof, and a Jew.

Comments

July 29. On this date in 1974, the UHJ wrote "It is true that 'Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century...It is apparent that the disintegration of the old order is accelerating..."

submitted 2 months ago by A35821363

July 29. On this date in 1974, the Universal House of Justice [wrote](#) "It is true that 'Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century...It is apparent that the disintegration of the old order is accelerating..." in response to a letter from the NSA of the U.S. about "the preoccupation of some American believers with the date of the Lesser Peace, and with their feeling that 'the calamity,' as a prelude to that peace, is imminent."

The Lesser Peace and "the Calamity"

[29 JULY 1974](#)

The National Spiritual Assembly of the Bahá'ís of the United States

Dear Bahá'í Friends,

We have received your letter of 19 June 1974 describing the preoccupation of some American believers with the date of the Lesser Peace, and with their feeling that "the calamity," as a prelude to that peace, is imminent.

It is true that 'Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century. For example: "The fifth candle is the unity of nations a unity which, in this century, will be securely established, causing all the peoples of the

world to regard themselves as citizens of one common fatherland." **1** And, in *The Promised Day Is Come*, following a similar statement quoted from *Some Answered Questions*, Shoghi Effendi makes this comment: "This is the stage which the world is now approaching, the stage of world unity, which, as 'Abdu'l-Bahá assures us, will, in this century, be securely established." **2** There is also this statement from a letter written in 1946 to an individual believer on behalf of the beloved Guardian by his secretary: All we know is that the Lesser and the Most Great Peace will come their exact dates we do not know. The same is true as regards the possibility of a future war; we cannot state dogmatically it will or will not take place-all we know is that mankind must suffer and be punished sufficiently to make it turn to God.

It is apparent that the disintegration of the old order is accelerating, but the friends should not permit this inevitable process to deter them from giving their undivided attention to the tasks lying immediately before them. Let them take heart from the reassuring words of Shoghi Effendi contained in the closing paragraphs of his momentous message of June 5, 1947, and concentrate on the challenging tasks of this hour. **3**

With loving Bahá'í greetings, THE UNIVERSAL HOUSE OF JUSTICE

1. [Selections from the Writings of 'Abdu'l-Bahá, p. 32](#)

2. [Promised Day is Come 298](#); see also [Some Answered Questions p. 65](#).

3. [Citadel of Faith, pp. 37-38](#).

Comments

July 29. On this date in 1974, the Universal House of Justice admitted "It is true that Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century...world unity, which, as Abdu'l-Bahá assures us, will, in this century, be securely established."

submitted 2 months ago by A35821363

July 29. On this date in 1974, the Universal House of Justice [admitted](#) "It is true that Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century...world unity, which, as Abdu'l-Bahá assures us, will, in this century, be securely established."

[1425. Peace Will Come](#)

"It is true that Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century. For example: '...The fifth candle is the unity of nations--**a unity which, in this century, will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland....**' And, in 'The Promised Day is Come', following a similar statement quoted from 'Some Answered Questions', Shoghi Effendi makes this comment: 'This is the stage which the world is now approaching, **the stage of world unity, which, as Abdu'l-Bahá assures us, will, in this century, be securely established.**'

"There is also this statement from a letter written in 1946 to an individual believer on behalf of the beloved Guardian by his secretary:

'...All we know is that the Lesser and the Most Great Peace will come--their exact dates we do not know. The same is true as regards the possibility of a future war; we cannot state

dogmatically it will or will not take place--all we know is that mankind must suffer and be punished sufficiently to make it turn to God."

(From a letter of the Universal House of Justice, July 29, 1974: Ibid.)

Comments

July 29. On this date in 1974, the Universal House of Justice quoted Shoghi Effendi as having said "...All we know is that the Lesser and the Most Great Peace will come....all we know is that mankind must suffer and be punished sufficiently to make it turn to God."

submitted 2 months ago by A35821363

July 29. On this date in 1974, the Universal House of Justice [quoted](#) Shoghi Effendi as having said "...All we know is that the Lesser and the Most Great Peace will come--their exact dates we do not know. The same is true as regards the possibility of a future war; we cannot state dogmatically it will or will not take place--all we know is that mankind must suffer and be punished sufficiently to make it turn to God."

[1425. Peace Will Come](#)

"It is true that Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century. For example: '...The fifth candle is the unity of nations--a unity which, in this century, will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland....' And, in 'The Promised Day is Come', following a similar statement quoted from 'Some Answered Questions', Shoghi Effendi makes this comment: 'This is the stage which the world is now approaching, **the stage of world unity, which, as Abdu'l-Bahá assures us, will, in this century, be securely established.'

"There is also this statement from a letter written in 1946 to an individual believer on behalf of the beloved Guardian by his secretary:

'...All we know is that the Lesser and the Most Great Peace will come--their exact dates we do not know. The same is true as regards the possibility of a future war; we cannot state

dogmatically it will or will not take place--all we know is that mankind must suffer and be punished sufficiently to make it turn to God."

(From a letter of the Universal House of Justice, July 29, 1974: Ibid.)

Comments

July 29. On this date in 1980, Adelbert Mühlischlegel died. Born on June 16, 1897, he became a Bahá'í in 1920, translated Bahá'í literature and served as a member of the National Spiritual Assembly of Germany. He was appointed a Hand of the Cause by Shoghi Effendi in February 1952.

submitted 2 months ago by A35821363

July 29. On this date in 1980, [Adelbert Mühlischlegel](#) died. Born on June 16, 1897, he became a Bahá'í in 1920, translated Bahá'í literature and served as a member of the National Spiritual Assembly of Germany. He was appointed a Hand of the Cause by Shoghi Effendi in February 1952.

It is unclear whether [Adelbert Mühlischlegel](#) was the addressee of Shoghi Effendi's [letter of February 11, 1934, addressed to a German Bahá'í](#) stating about the [Nazi government](#) that "obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í" and that "our German friends are under the sacred obligation to whole-heartedly obey the [existing political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the [present regime in Germany](#), which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present."

11 February 1934

Dear Bahá'í Brother,

I am charged by the Guardian to thank you for your letter of Jan. 30th as well as for the enclosed pamphlet containing the address delivered by [Herr Hitler](#) on [Oct. 14th, 1933](#), on the subject of Germany's attitude towards peace, all of which he read with deepest care and sustained interest. He wishes me to convey to you and to all the members of your German National Assembly and through them to all the followers of the [Faith in Germany](#) his views on the [present conditions in that land](#), and particularly in their relation to the nature and scope of the Bahá'í activities of our German believers.

At the outset it should be made indubitably clear that the Bahá'í Cause being essentially a religious movement of a spiritual character stands above every political party or group, and thus cannot and should not act in contravention to the principles, laws, and doctrines of any government. **Obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í.** Both Bahá'u'lláh and `Abdu'l-Bahá have urged us all to be submissive and loyal to the political authorities of our respective countries. It follows, therefore, that **our German friends are under the sacred obligation to whole-heartedly obey the existing [political regime](#), whatever be their personal views and criticisms of its actual working.** There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the present [regime in Germany](#) which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present.

For whereas the friends should obey the government under which they live, even at the risk of sacrificing all their administrative affairs and interests, they should under no circumstances suffer their inner religious beliefs and convictions to be violated and transgressed by any authority whatever. **A distinction of a fundamental importance must, therefore, be made between spiritual and administrative matters. Whereas the former are sacred and inviolable, and hence cannot be subject to compromise, the latter are secondary and can consequently be given up and even sacrificed for the sake of obedience to the laws and regulations of the government.** Obedience to the state is so vital a principle of the Cause that should the authorities in Germany decide to-day to prevent the Bahá'ís from holding any meeting or publishing any literature they should obey and be as submissive as our Russian believers have thus far

been under the Soviet regime. But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion

There is one more point to be emphasized in this connection. The principle of obedience to government does not place any Bahá'í under the obligation of identifying the teachings of his Faith with the political program enforced by the government. For such an identification, besides being erroneous and contrary to both the spirit as well as the form of the Bahá'í message, would necessarily create a conflict within the conscience of every loyal believer.

For reasons which are only too obvious the Bahá'í philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Bahá'u'lláh. The actual trend in the political world is, indeed, far from being in the direction of the Bahá'í teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.

From such considerations we can well conclude that we as Bahá'ís can in no wise identify the teachings of Bahá'u'lláh with man-made creeds and conceptions, which by their very nature are impotent to save the world from the dangers with which it is being so fiercely and so increasingly assailed.

The Guardian hopes that these brief explanations will be sufficient to guide our German National Assembly in their efforts to safeguard and promote the interests of the Faith, and that through them they will be given a new vision of the Cause and a fresh determination to carry forward its message to the world at large.

With greetings and best wishes to you and to all the friends in Germany,...

In the Guardian's own handwriting:

Dear and valued co-worker:

I wish to add a few words in loving appreciation of your strenuous, your intelligent and devoted efforts for the spread and consolidation of our beloved Faith. May the Almighty bless your endeavours, deepen your understanding of the essentials and requirements of

our beloved Cause, and enable you in these difficult and challenging days to promote its interests and consolidate its institutions,

Your true brother,

Shoghi

Comments

July 29. On this date in 1998, Oothout Zabriskie Whitehead, known as "O.Z." or "Zebby", an American film and stage actor who authored several volumes of biographical sketches of early members of the Bahá'í Faith, died in Dublin, Ireland.

submitted 2 months ago by A35821363

July 29. On this date in 1998, [Oothout Zabriskie Whitehead](#), known as "O.Z." or "Zebby", an American film and stage actor who authored several volumes of biographical sketches of early members of the Bahá'í Faith, died in Dublin, Ireland.

[Oothout Zabriskie Whitehead](#) was born on March 18, 1911, in New York City. As a child he was fascinated by films and the theatre and decided to make his career as an actor after his father took him to see Charlie Chaplin and Jackie Coogan in *The Kid* in 1921. After years in stage, film and television Whitehead struggled in the Hollywood Studio system due to being a pacifist in World War II and became dissatisfied with the roles he was given.

In his career he was a stage and film character actor, and was one of the longest surviving members of John Ford's "stock company" of character actors. His best-known part was as Al in Ford's 1940 adaptation of *The Grapes of Wrath*. He was born in New York City and attended Harvard University.

O.Z. Whitehead first heard of the Bahá'í Faith in 1949, and at his first informational meeting on the religion he heard [Marzieh Gail](#) speak. He became a Bahá'í in late 1950, and began giving public talks on the religion throughout the 1950's, for example at [World Religion Day](#) observances. In 1955 Whitehead went on pilgrimage to the Holy Land. In 1963 he attended the first [Bahá'í World Congress](#) in London, after which he pioneered to Ireland which allowed him to take advantage of Dublin theatrical opportunities. Whitehead was elected to the Local Spiritual Assembly of Dublin and in 1972, along with [Adib Taherzadeh](#),

he was elected to the inaugural National Spiritual Assembly of Ireland on which he served for fifteen years.

From about 1973 until the end of his life Whitehead devoted much of his time to the concerns of the religion including work resulting in publishing three books collecting biographies of early Bahá'ís while in his 6th decade but he also supported the Irish Actors' Equity and the Screen Actors' Guild and served on the executive of the Irish branch of PEN, the international writers' club.

Although he never married, he was in a long-term and very private relationship with actress Katharine Hepburn. The couple met through Dick Hepburn, who studied at Harvard University with Whitehead. After they agreed to part, Whitehead was never known to be in another relationship.

O.Z. Whitehead died of cancer in Dublin, Ireland, on July 29, 1998, at the age of 87.

Comments

Baha'i History - July 8. On this date in 1970, the Universal House of Justice wrote that "a Baha'i who continues to believe in Baha'u'llah cannot withdraw from the Baha'i Community. While he believes in this Revelation he is subject to its laws."

submitted4 months ago by A35821363

July 8. On this date in 1970, the Universal House of Justice wrote that "a Baha'i who continues to believe in Baha'u'llah cannot withdraw from the Baha'i Community. While he believes in this Revelation he is subject to its laws."

Any member of the Baha'i Community who finds that he does not believe in Baha'u'llah and His Revelation is free to withdraw from the Faith and such a withdrawal should be accepted. But a Baha'i who continues to believe in Baha'u'llah cannot withdraw from the Baha'i Community. While he believes in this Revelation he is subject to its laws. Therefore your National Spiritual Assembly was not correct in accepting Mr. ...'s withdrawal from the Faith. In his very letter of withdrawal Mr. ... reaffirmed his belief in the Faith. You should, therefore, immediately reinstate him and so inform him. Of course, he may well wish to remain inactive, and if so his wish should be respected, but he should know that he is a member of the Baha'i community.

Letter from the Universal House of Justice, dated July 8, 1970

This letter is referenced on page 128 of [Developing Distinctive Bahá'í Communities: Guidelines for Spiritual Assemblies](#), which the National Spiritual Assembly of the United States published in 1998 "to assist Local Spiritual Assemblies in their efforts to rise to the new stage in the exercise of their responsibilities."

It also referenced in various letters, such as [this one from October 18, 1990](#), written by the National Spiritual Assembly of the United States to an individual who had written them to resign from the Bahá'í Faith.



Comments

Baha'i History - July 8. On this date in 1985, the UHJ wrote several NSAs addressing "a letter from the non- Bahá'í husband of a Bahá'í questioning the justice of the removal of administrative rights from Bahá'ís who deny their faith in order to leave Iran by official routes."

submitted 4 months ago by A35821363

July 8. On this date in 1985, the Universal House of Justice [wrote](#) several National Spiritual Assemblies addressing "a letter from the non- Bahá'í husband of a Bahá'í questioning the justice of the removal of administrative rights from Bahá'ís who deny their faith in order to leave Iran by official routes" which notes "What is shameful in Bahá'í eyes is for a person who still believes to deny that belief for his own advantage"

[2. Letter of the Universal House of Justice, 8 July 1985](#)

Department of the Secretariat

To the National Spiritual Assemblies of Canada, France, Germany, the United Kingdom and the United States

Dear Bahá'í Friends:

The Universal House of Justice recently received **a letter from the non- Bahá'í husband of a Bahá'í questioning the justice of the removal of administrative rights from Bahá'ís who deny their faith in order to leave Iran by official routes.** Since this question has arisen from time to time in discussions with representatives of other organizations who are interested in the plight of Bahá'í refugees, the House of Justice felt that it might be helpful to you to have the following extracts from the reply to this enquirer.

"It was the approved practice for many years for Bahá'ís to leave blank the space for religion on official forms in Iran. This was not a denial of their religion, it was merely a tacit refusal to state it. In recent times, however, the authorities refused to accept forms made out in blank, and would deny passports and exit visas to anyone who entered 'Bahá'í' in the appropriate spaces. In order to get such documents a Bahá'í would either have to enter 'Muslim' (or one of the other recognized religions) on the forms or would have to employ an agent to do it for him. This thus became a conscious act by the Bahá'í to deny his faith, and the National Spiritual Assembly of Iran at that point warned all the believers that such an action was unacceptable.

"It was permissible in Shi'ih Islam for believers to deny their faith in order to escape persecution. since the time of Bahá'u'lláh such an action has been forbidden for Bahá'ís. We do not defend our Faith by the sword, as was permissible in Islam, but Bahá'ís have always held to the principle that when challenged they should `stand up and be counted', as the modern expression is, and not purchase their safety by denying that which is most important to them in this world and the next. The principle is well known to the Iranian Bahá'ís and is upheld by the overwhelming majority of them when the penalty is martyrdom.

"Those Bahá'ís who have left Iran by official routes since the governmental regulations changed have made a conscious choice. While the majority of their fellow-believers have preferred to face all manner of difficulties, rather than deny their faith, these people have chosen to make this denial rather than face whatever problems were before them. They have left Iran freely, with the permission of the authorities as Muslims. They have chosen freedom and comparative ease at the cost of giving away their faith, and have got what they wanted. **Some, however, once they are free, want to have their membership in the Bahá'í community back again. The attitude of the Bahá'í institutions in refusing to immediately readmit them should not be regarded as a vindictive punishment. These institutions are simply saying: 'You have shown the insincerity of your belief by denying it for your personal advantage, we are not going to readmit you to the Bahá'í community until we have some confidence that you are sincerely repentant of such an act. In the meantime you can abide by the choice you yourself have made.'**

"If any Bahá'í finds that he does not believe in the Faith, he is free to leave it, and no stigma at all attaches to such an action. **What is shameful in Bahá'í eyes is for a person who still believes to deny that belief for his own advantage.**

"When a former Bahá'í approaches the authorities abroad for assistance, claiming to be a Bahá'í, the institutions of the Faith are obligated to those authorities to give a truthful reply, namely that the person concerned was a Bahá'í in Iran but, in order to be able to leave the country through an official route, renounced his faith and stated he was a Muslim or a follower of some other religion. This reply is usually sufficient to indicate that the person was in danger in Iran and is in need of consideration by the authorities."

With loving Bahá'í greetings,

Department of the Secretariat



Comments

Bahá'í History - July 8. On this date in 1993, the Universal House of Justice wrote an individual, answering "questions on the law of Huqúqu'lláh."

submitted4 months agobyA35821363

July 8. On this date in 1993, the Universal House of Justice [wrote](#) an individual, answering "questions on the law of Huqúqu'lláh."

[72. "The Office of Huqúqu'lláh in the Holy Land referred to..."](#)

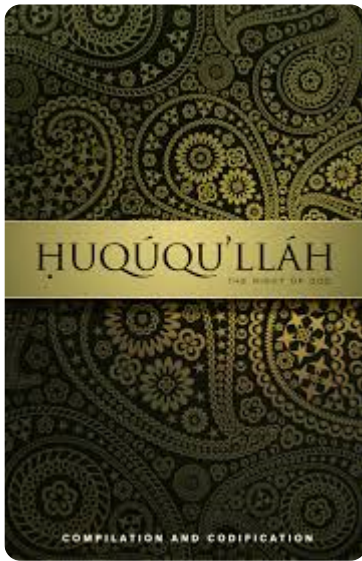
The Office of Huqúqu'lláh in the Holy Land referred to the Universal House of Justice the questions on the law of Huqúqu'lláh attached to your letter of 21 April 1993, and we have been instructed to send you the following answers.

1. There are, indeed, differences among a person's debts in relation to the calculation and payment of Huqúqu'lláh. With regard to computation, debts are, naturally, to be offset against assets. With regard to priority of payment, one should take into account the terms of a loan. If a schedule of payments has been specified, and one will be able to meet them from anticipated income when they are due, one should, of course, pay one's Huqúqu'lláh in the meantime. If, however, one cannot meet the payment of both, the debt must take precedence.

2. The relative priority of the payment of Huqúqu'lláh and of contributing to the funds of the Faith is made clear in section 105 [7] of the compilation on Huqúqu'lláh. The House of Justice does not wish to go beyond this at the present time.

3. Freedom is left to each husband and wife to decide whether to comply with their obligations to Huqúqu'lláh jointly or separately because the House of Justice does not wish to interfere with the right of each couple to decide how they wish to deal with their own finances. One couple may prefer to own their property jointly; another may prefer to keep their respective properties separate; or there may be various combinations of these arrangements.

(8 July 1993, written on behalf of the Universal House of Justice to an individual believer)



Comments
